THE LAW UNSEALED: OR, A PRACTICAL EXPOSITION OF THE TEN COMMANDMENTS.

WITH

A resolution of several Momentous Questions and Cases of Conscience.

By the Learned, Laborious, Faithful Servant of Jesus Christ, Mr. JAMES DURHAM, Late Minister of the Gospel at GLASGOW.

Thy Commandment is exceeding broad. Psalm 119. 96.

The second Edition revised and corrected, To which are prefixed the Commendatory Epistles of two famous English Divines, Dr. *Owen* and Mr. *Jenkyn*: There is also affixed an Alphabetical Table of the principal matters handled in the whole Book; likewise the Errata that are escaped in the third Edition, they are printed and amended in their right place in this second Edition.



GLASGOW, Printed by *Robert Sanders*, Printer to the City and University, and are to be sold in his Shop. 1676.

THE LAW UNSTAILED: OR, A PRACTICAL EXPOSITION OF THE TEN COMMANDMENTS: WITH A reflection of several Monstrous Opinions and Cases of Conscience.

By the Learned, Laborious, Faithful Servant of Jesus Christ, MR. WILLIAM LORIMER, Late Minister of the Gospel at EDINBURGH.

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To the Right Honourable, Truly Noble, and Renownedly Religious Lady,

My Lady Marquess of ARGILE.

Noblest Madam,

HAD it so seemed good to the Soveraign, Holy, and Infinite Wise God, he might at the first moment of his Peoples Conversion, have quite expelled all, even the very least remainders of indwelling Corruption, and perfectly conformed them to his own Image in Holiness; but he hath in the depth of his insearchable Wisdome, otherwise disposed for ends best known to himself: concerning which (what ever may be, even here, our strongely-probable, and, in a good measure, quieting Conjecturs as to some of them) it will be our Wisdom to make a reference for full satisfaction to the day of that great Solemn and Celebrious general Assembly of the first-Born, wherein all such references shall be called and satisfyingly discussed: And seeing he hath thought it fit that some relicts of sin (but exauctorated of its ringe and dominion) should indwell; and that thereby the spiritual constitution of sojourning-Saints should be a mixture of Grace and Corruption (each of these, notwithstanding, retaining still its own natural irreconcileable Antipathy with the other, and lusting against the other; so that in all their actings, both gracious and sinful, they are still divided; and neither one, as they were before Regenerating Grace, nor as they shall be in Glory) its highly congruous and sutable to the same Infinit Wisdom, that there should be a proportionable and correspondent mixture in the dispensations of his Providence towards them while one this side, Heaven, some more smiling, and some more cross: the Flesh and Unregenerate part requiring crosses to whip it up, and drive it forward; and the Spirit and Regenerate part calling for them also, to keepit awake and on its guard, against the surprising prejudice and hurt it may sustain from the restless ill Neighbour, and troublesome Companion, a *Body* of *Death*, that cleaveth close to them, as a Girdle doth to the Loins of a Man, by reason of which they have not many hours, let be days, to do well to an end: When their Constitution cometh to be purely Grace, perfectly defecat and refined from all the dreggy and drossy mixture of indwelling Corruption then will their Lot be pure Solace and Joy, even perfection & perpetuity of Joy, without any the least mixture of Sorrow or Trouble of what ever sort; but till then (and Blessed

ted Eternally be God, it is not long to that, even but a moment) Trouble and Sorrow, less or more, will wait on them *who through much Tribulation must enter into the Kingdom of God*: Yet on a just reckoning there will be found no real nor well grounded Reason of dissatisfaction with this wise disposal of Divine Providence, since He never afflicteth, nor are they in heavinesse through one or more, or even manifold Temptations; but when there is Need, and such need that a few serious reflections will constrain the Patient to acknowledge it, and to say, This same particular Cross so and so circumstantiated, could not well have been wanted without a greater prejudice; nay, considering the inseparable connection that God in his Eternal and Unalterable Decree, hath established betwixt the end and all the means that lead to it; When ever such and such a Cross is actually met with, there is ground to think that it is as necessary as the Salvation of the Christians is, that Cross being appointed as one mean with others, to bring about the purposed end, to wit, the Salvation of such a Person: which one consideration (*That they are appointed thereunto*, as the Apostle, writing to the *Thessalonians*, asserteth) well pondered, would contribut, not a little to reconcile the most sadly Crossed and afflicted Children of God, a great deal more to their respective Crosses, and would make them to be taken up and borne more patiently, pleasantly, and chearfully; and would with all make them to look out on them with a less formidable & more amiable Aspect than ordinarily they do. And since, in the second place, all there Afflictions are afflictions only of *this present time*, for a *season*, and but for a *moment*, not protracted according to desert one minute beyond Death, let be Eternities length; Since moreover the heaviest Loads, and greatest measures of them are but light and moderate Afflictions, and His severest correctings of them are in measure with *Judgment* and *Discretion*; *He stayeth his rough Wind in the day of his East Wind*, and doth in great Wisdom suite and proportion the tryals of his People to their strength and standing; *in His faithfulness, not suffering them to be tempted above what they are able, but with the temptation making a way to escape that they may be able to bear it*; Its not his manner to put new Wine into old Bottles, nor to sew a piece of new Cloath unto an old Garment. He that teacheth the Husband man discretion, about the fit time and season of Plowing, Tilling, Sowing, Harrowing, and Reaping of every kind of Seed and Grain, according to its Nature; and how to Thresh out these several sorts of Seed & Grain by fit means and instruments, can, being *wonderful in Counsel, and excellent in Working*, with infinitely more wisdom, skill, judgment, discretion, and tenderness, pitch the fittest seasons, kinds, measures and durations of

his People Afflictions, according to their several Necessities, Dispositions, Standings, Capacities, and Abilities. And since withal, our Soveraign Lord the King, the King of Saints, out of the absoluteness of his Dominion, and the super-aboundance of his richest Grace hath imposed upon every Cross that his People meet with, not excepting (to say so) Vessels of the greatest *Burden* of Affliction that Sail up and down the *Sands*, as it were, of the troublesome Sea of this World, the *Tole* and *Custom* of some spiritual *Good* to be Payed to them; Allowing, Warranting, and Commanding them by his Commission granted to them under his Great Seal for that effect, to demand, require, and exact it from every occurring Cross and Affliction: And if there shall be any demur or delay, let be seeming denyal to pay this *Custom* to wait and search for it, and with a piece of holy peremptoriness, to persist in the exacting of it, as being most certainly, without a possibility of misgiving, to be got therefore which the Commission (more and more endeavoured to be really believed and made use of according to the Granter's mind) should be produced; wherein he hath given the highest security that *All things* (having a special look at all their *Afflictions*, as the context, in the confession of most, if not all Judicious Commentators putteth beyond debate) *shall work together for good to them that love God, and are the called according to his purpose*; where he hath, to speak so with reverence to his Majesty, condescended some way, to abridge his own Soveraignty and absolute Dominion, ingaging himself by Covenant, that though he may do what he will, yet he shall will to do nothing but what shall be for his Peoples good; so that in all his dispensations towards them, his absolute Dominion and his good Will shall be commensurable, & of equal extent, the one of them never to be stretched one hairs breadth beyond the other; and even in the most dark, involved, intricate, abstruse and mysterious providences wherein they can read and take up least of his mind; and wherein he (seeming to walk either in the greatest absoluteness of his Dominion, or in the sharpest severity of his Justice) refuseth to give a particular account of his matters and motions, hath wonderfully stooped & condescended to give this general, sweetly-satisfactory Account, *That they shall work for good*, even their spiritual good and profit, *The purging of sin, and their further participation of his Holiness*: O that all the graciously sincere Lovers of God, and the effectually called according to his purpose, might from the lively Faith of this, be perswaded and prevailed with, to set themselves down at the *Receit of these Customs* from the many Crosses and Afflictions that come in their way, with a fixed resolution to suffer none of them to pass without paying the

Cuſtom impoſed by the King; The faithful, diligent, cloſe, and conſtant following of this imployment would inſpeakably inrich, and more than make up all their Loſſes, infinitly beyond what gathering in the Cuſtoms of the rareſt and richeſt Commodities of both the *Indies* could poſſibly do, were they all ingroſſed and monopolized to that moſt honourable Society of the Godly; and would help them to bear out a great ſpiritual rank and port, ſutable to the ſtate of the King, and as it becometh them that are priviledged to be Collectors of ſuch Cuſtoms under Him.

It is now, *Noble Madam*, a long time, not far from towards 30. years (what ever was before) ſince your Ladyſhip was known by ſome to be helped, through Grace, ſeriouſly to ſit down at the receit of theſe Cuſtoms from the croſs and afflicting diſpenſations which then occurred to you, whereby ye did obſervably improve, better, and increaſe your ſpiritual ſtock and ſtate, ſome-way to the admiration of Standers by; and ſince that time, for moſt part of it, you have been in the holy Providence of God, tryed with a tract of Tribulations, each of them more trying than another; and ſome of them ſuch, that I think (as once the bleſt Author of this Treatiſe on occaſion of a ſad & ſurpriſing ſtroak, the removal of the deſire of his eyes, his gracious and faithful Wife, after a whiles ſilence, with much gravity and great compoſure of ſpirit, ſaid, *Who could perſwade me to believe that this is good, if God had not ſaid it:*) if all the world had ſaid and ſworn it, they could very hardly, if at all, have perſwaded you to believe that they were good: But ſince God, that cannot lye, hath ſaid it, there is no room left to debate or doubt of it, let be to deny it; and if your Ladyſhip (as I hope you have) hath been all this while gathering up the *Cuſtoms* of ſpiritual good and gain, impoſed upon theſe many, various, and great tribulations, wherewith the Lord, no doubt, on a bleſſed deſign of ſingular good to you, hath thought fit to exerciſe you beyond moſt perſons living, at leaſt of your ſo noble ſtation and extraction: O! what a vaſt ſtock and Treaſure of rich and ſoul-inriching precious experiences of the good and profit of all theſe Afflictions and Tribulations muſt you needs have lying by you? What humility and ſoft walking, what contrition and tenderneſs of heart; what frequency and fervency, what ſeriouſneſs and ſpirituality in Prayer? what ſitting alone and keeping ſilence becauſe he hath done it? what juſtifying of God, and aſcribing Righteouſneſs to Him in all that he hath done? what ſweet Soli-loquies communings with the heart one the Bed, ſelf-ſearchings and examinations? what delight-ſome meditations on God, and on his Law? what Mortification of Luſts,

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what deadneſs and denyedneſs to, and what weanedneſs from all Creature-comforts and delights of the ſons of Men? What ſolicitous ſecuring of the grand Intereſt amid'ſt theſe ſhakings-looſe of all other intereſts? what coveting of, and complacency in fellowſhip with God the Father, and with his Son Jeſus Chriſt, while your other fellowſhip is made deſolate? what accounting of all things, ſo much in account amongſt men, to be but loſs and dung in compariſon of the excellency of the knowledge of Jeſus Chriſt the Lord? what growing diſconformity to the World, by the renewing of your mind? what transforming into the Image of God from Glory to Glory, as by the Spirit of the Lord? what examplary holineſs in all manner of converſation? what poſtponing of all particular & ſelf-intereſts to the publick intereſt of his Glory? what waitings and longings for the Coming of his Kingdom? what deſires and deſigns faithfully to ſerve your Generation according to His Will; and when that is done, what groanings to be uncloathed and cloathed upon with your Houſe from above? and what lively longings, with ſweet ſubmiſſions to his Will to be diſſolved, and to be with Jeſus Chriſt, which is beſt of all? How much in the mean time of a Stranger's and Pilgrim's deportement with publiſhed practical plain declarations to the world that this is not your Country? but that you are in expectation of one, even a Heavenly Country, ſo that God is not aſhamed to be called your God? finally, What practical and expetimental knowledge of, and clear inſight in that notable and none-ſuch art of making out of God, and making up in Him what is miſſing amongſt the Creatures? a little of whom can go far, inconceivably far, to fill up much empty and voyd room, through the removal of many and moſt choice Creature-comforts? What poſſible loſs or want is it that cannot be made up in him? who is God all-ſufficient, and in whom, what-ever is deſirable and excellent amongſt them all, is to be found in an eminently tranſcendent, and infinitely more excellent way; and from whom, as the inexhauſtibly full Fountain, and incomprehenſibly vaſt, *immenſe*, *ſhoarleſs*, *boundleſs*, and *bottomleſs* Ocean of all delightful, deſirable, imaginable, and poſſible perfections, the ſmall drops, and little rivulets of ſeeming and painted perfections ſcattered amongſt the Creatures, iſſue forth: O! beautiful and bleſt fruits of afflictions, yet not brought forth by afflictions of themſelves, but by his own grace working together with, and by them; a part of whoſe Royal and Incommunicable Prerogative, it is (not communicate nor given out of his own hand to any diſpenſation, whether of Ordinances, or of Providences more ſmiling or more croſs, abſtractly from his Bleſſing and Grace) *to teach to profit*. If your Ladyſhip be not thus inriched,

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and if your Stock and Revenue be not thus bettered, I take it for granted that it is your burden, and more afflicting to you than all your other Afflictions; & that it is with-all singly aimed at by you, and diligently driven as your greatest design in the world. I could from my own particular certain knowledge and observation, long agoe, and of late (having had the honour and happiness to be often in your company, and at some of the lowest ebbs of your outward prosperity) and from the knowledge of others more knowing and observing than I, say more of your rich incomes of gain and advantage, of your improvements, of the countervailings of your dammage, and of the up-makings of all your losses this way, than either my fear of incurring the construction of a Flatterer with such as do not know you as I do, will permit; or your Christian modesty, sobriety, and self-denyal will admit; and to undertake to say all that might truly, and without complementing (too too ordinary in Epistles Dedicatory) be said to this purpose, would be thought by your Lady-ship as far below you to crave, or expect, as it would be above me suitably to perform.

Now *Madam*, being fully perswaded that this savoury, sound, solid, soul-searching, and soul-setling Treatise, will be acceptable to, and improved by your Ladyship, for furtherance of this your spiritual good and advantage, beyond what it will be to, and by most others: I find no need of any long consultation with my self, To whom to address its Dedication, you having in my poor esteem on many accounts, the deserved preference of many (to say no more) Ladys of Honour now living; and since with-all I nothing doubt, had the precious, and now perfected Author been alive, and minded the publication of it with a Dedication to any Noble Lady, Your Self would have been the Person, of whom, I know, he had a high esteem, having himself, before his Death, signified his purpose of Dedicating his piece on the *Canticles* to your Lady-ships Noble and much noted Sister in Law, my *Lady Vi-Countess of Kenmure*. It needs no Epistles of commendation to you, who was so throughly acquainted with its Author; the reading of it will abundantly commend it self, and as a piece, though posthumous, of his work, commend him in the Gates. I shal only now say, which will much indear it to you, and to all the honest-hearted Students of Holiness, that it is for most part, very practical (and what is polemick in it) at that time much called for) is by a true information of the judgement directly levelled at a suitable practise) and your Ladyship knoweth that the power, yea, the very soul & life of Religion lyeth in the dew practise of it; and indeed we know no more in God's account than we do through

Grace

Grace, ſingly and ſeriouſly deſign and endeavour to practiſe; they all and they only *having a good underſtanding, that do his Commandements*, and *to do, and keep them*, *being his Peoples Wiſdom and Underſtanding in the ſight of the Nations who here of theſe Statutes*, and are conſtrained to ſay, *Surely this is a Wiſe and Underſtanding People*; The greateſt meaſure of meerly apprehenſive and ſpeculative knowledge of the Truths and Will of God, doth not make truly Wiſe, becauſe not Wiſe to Salvation, nor evidenceth the Perſons that have it to be really *Happy*, the Lord not having pronounced them to be ſuch that only know, but who *knowing theſe things do them*; though, alaſe, many not at all, or but very little conſidering this ſeek to know only, or mainly, that they themſelves may know, or that they may make it known to others that they do know (a notable diſappointment of the end of all ſound Scripture-Theologie, which is as to the Whole, and every Part, Head and Article thereof, *Practiſe*, and not mere Speculation) the great Soul-ruining practical error of many Profeſſors of this knowing age upon the one hand; as there is another error in practiſe, lamentably incident to not a few well-meaning Souls, on the other hand, whereby deſiring and delighting only to hear, read, and know what ſpeaks to their preſent caſe and ſpiritual exerciſe, or immediatly preſſeth ſomewhat in practiſe, they much weary of, and liſten but little to what ſerveth for more full and clear information of their Judgments in the literal meaning of the Scriptures, in the Doctrinal part of Religion, and in what may increaſe, better, and advance their knowledge in the principles thereof, till they be ſound in the Faith, eſtabliſhed in the preſent Truth, and have their loins girt about with it; whereby it comes to paſs, that although ſome ſuch may, through grace, have choſen the better part which wil not be taken from them; yet they are not only through their ignorance filled with many confuſions, and with perplexing, and almoſt inextricable fears and doubts about their own ſpiritual ſtate and condition, but are alſo eminently expoſed to the dreadful hazard of being catched and carryed away as a ready prey, by every error and Sect maſter, plauſibly pretending but any the leaſt reſpect to the practiſe and power of Godlineſs; which hath been very prejudical to the Church of God in all Ages, and moſt obſervably in this, as ther is much ground to fear it may yet further be, if we be tryed with warm and ſutable tentations. Happy therefore, yea, thrice happy they, who are by the skill and conduct of him that is given to be a *Leader* and *Pilot* to his People, helped to ſtemm the Port, and to ſteer a ſtreight & ſteddy courſe betwixt the Shelves & Rocks of theſe Extreams, on the right and left hand, on which thouſands have ſpilt and made Shipwarck; and to make it their buſineſs as to ſeek diligently after

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knowledge of the truths of Religion; to cry and lift up their voyce for it as for Silver and for hid Treaſure; and to run to and fro thorow the uſe of all Divinely appointed means that knowledge may be increaſed; ſo, vigorouſly to drive it as their deſign, to practiſe all they know, and to have their practiſe foot-ſide with, and marching up, the full length of their knowledge and profeſſion. That your Ladyſhip may more and more (as you, through Grace, already in a great meaſure do) thus ſtemm the Port, fetching ſome more Wind to fill your Sails from God's Bleſſing on this Judgement-inſtructing and affection-moving practical Treatiſe, till you arrive with a plerophory of Faith with up-Sails Top and Top-gallant, at that peaceful Port and Heavenly Harbour of Reſt, prepared for the People of God, is the ſerious Deſire of

Noble Madam,

Your Ladyſhips much Obliged,

and Devoted Servant

for Chriſts ſake.

TO

TO THE
CHRISTIAN READER.

THE ſubject matter of this Treatiſe muſt without all controverſie be paſſing excellent, it being not only a portion of *Divinely-inſpired Scripture*, but ſuch portion of it as is the Moral Law; the moſt ſtraight infallible, perfect, and perpetually-binding rule of life and manners, that ſhort ſummary and abridgment of all called-for duties and forbidden ſins (whatever Secinians (with whom Anabaptiſts and Arminian-Remonſtrants on the matter joyn hands (on a wonful deſign to transform the Goſpel into a new Law or Covenant of Works, that thereby in place of the righteouſneſs of Faith, and righteouſneſs of Works may be eſtabliſhed, by their alledged Supplements and Amendments of, and Additaments to it, to be made in the New Teſtament; and Papiſts by their vainly boaſted-of Works of Super-erogation and Counſels of Perfection, whereby they would have the Law out done by doing more than it requireth, audaciouſly averr to the contrary;) even theſe Ten-words (afterward contracted by the Lord Chriſt into two Words or Commandments) immediately pronounced by God himſelf, and twice written with his own finger on Tables of ſtone, comprifing a great many various matters and purpoſes; ſo that it may without any the leaſt hyſtation or Hyperbole be aſſerted, There was never ſo much matter and marrow, with ſo much admirably-holy, cunning, compended, couched, and conveyed in ſo few words, by the moſt Laconick conciſe, ſententious and ſingularly ſignificant ſpokeſman in the World: And no wonder, ſince it is He that gave men tongues, and taught them to ſpeak, that ſpeaketh here, who hath infinitly beyond the moſt expert of them, (being all but Battologiſts and Babblers, beſide Him) the art of ſpeaking much, marvellouſly much in few words; and would even in this have us according to our meaſure humbly to imitate him: And no doubt it is one of the many moe, and more groſſe evidences of the declenſion of this Generation from the ancient, lovely, and laudable ſimplicity, that many men forgetting that God at firſt appointed words to be the external ſigns of the internal conceptions of their minds, and fooliſhly fancing that becauſe they love and admire to hear themſelves talk, others do or are obliged to do ſo; affect to multiply, words, if not without knowledge, yet without neceſſity, and with vaſt diſproportion to the matter; And whereas a few of their words rightly diſpoſed, might ſufficiently ſerve to bring us to the very outmoſt border and boundary of their conceptions, and alſo to make ſuitable impreſſions of them (all the end of words) yet ere we can come that length, we muſt needs wear away our time, and weary our ſelves in wandring through the waſt Wilderneſs of the unneceſſary and ſuperfluous remainder of them: And this doth uſher in, or rather is uſhered in, by other piece of neighbour-vanity, whereby men wearing of worted and long worn words, though ſufficiently ſignificant, grow fond upon novel, new-coyn'd and never before heard of ones, ſtretching their wit (if ſuppoſe fluity of words, though both new and neat, be worthy to be placed amongſt the productions of wit; for thereby we are made never a whit the wiſer, nor more knowing) and putting their invention on the Tenters to find out (no new matter but) new words, whereby often old, plain and obvious matters are intricated and obſcured, at leaſt to more ordinary Readers and Hearers, a notable perverſion of the end of words for which the inſtituter of them will call to an account; neither are they ſatiſfied with ſuch curioſity in coarſer and more common matters; but this Alien and Forraign, yea even Romantick and wanton ſtile of language is introduced into, and malepartly obtruded upon Theologicks and moſt ſublimely ſpiritual purpoſes, whether diſcourſed by vive voyce, or committed to writing; (which ought I grant to be ſuch as becometh the Oracles of God, with a grave appoſitneſs, of phraſe, keeping ſome proportion with the Majeſty of the matter, that they may not be expoſed to contempt by any unbecoming

incongruity or baseness) by which it cometh to pass to the inexpressible prejudice and obstruction of Edification, that many in their niceness, nauseating form of simple and sound words, are ready to hiss and hoot off the Theater of the Church the most precious and profitable points of Truth though abundantly beautiful, Majestick and powerful in their own native spiritual simplicity, as unfit to act their part, and as being but dull and blunt things, if not altogether unworthy to be owned and received as truths; if they appear not, whether in the Pulpit or Press, cloathed with this strange and gaudie attire, with this Comedians Coat dressed up with the Feathers of Arrogant humane Eloquence, and be-daubed with this Rethorick and affectedly-belaboured Elegancy of speech (which our truly, manly, and magnanimous Christian-Author did undervalue: And no great wonder, since even the Heathen moral Philosopher Seneca did look at it as scarce worthy of a man; for writing to his Lucillus, he willeth him in stead of being busied about words to cause himself have a feeling of the substance thereof in his heart; and to think those whom he seeth to have an affected and laboured kind of speech to have their spirits occupied about vain things; comparing such to diverse young men well trimmed and frizled, who seem as they were newly come out of a box; from which kind of men nothing firm nor generous is to be expected. And further affirmeth that a vertuous man speaketh more remissly, but more securely, and whatever he saith hath more confidence in it than curiosity; that speech being the Image of the mind, if a man disguise and polish it too curiously, it is a token that the speaker is an Hypocrit and little worth: And that it is no manly Ornament to speak affectedly) nay, this hath of late with other extravagancies risen to such a prodigious hight amongst the wisdom of words, or word-wisdom Monopolizing men of this age, that if the great Apostle Paul who spoke wisdom (though not of this sort, nor of this world) amongst them that were perfect, and did upon design, not from any defect, decline all wisdom of words, all inticing words of mens wisdom and excellency of speech, that the cross of Christ might not be made of none effect, and that the faith of his hearers might not stand in the wisdom of men but in the power of God, and who loved to speak in the Demonstration of the Spirit and of power, wherein the Kingdom of God consisteth and not in words: if that great Apostle were now Preaching, he would probably be looked at by such words and wise heads as but a weak man, and of rude and contemptible speech, (as he was by the big talking Doctors of the Church of Corinth,) if not amere Babler, as he was by the Philosophers and Orators at Athens. The subject matter I say of this Treatise must needs be most excellent, being the Spiritual, Holy, Just and good Law; the Royal Law, binding us to the Obedience of God our King; the Law which Jesus Christ came not to destroy but to fulfil: whereof he is the end for Righteousness to every one that believeth, which doth as a School master lead to Him (by discovering the holy nature & will of God, and mens duty to walk conformly to it, by convincing of the most sinful pollution of our nature, heart, and life, of universal disconformity to it, and innumerable transgressions of it, of the obligation to the wrath and curse of God because of the same, of utter inability to keep it and to help our selves out of this sinful and wrathful estate; by humbling under the conviction and sense of both, by putting on to the Renunciation of self-righteousness or righteousness according to this Law; And finally by convincing of the absolute and indispensable necessity of an other righteousness, and so of this imputed righteousness) the law that is so very necessary to all men in common, and to every Regenerate and unregenerate man in particular; from which, tre one jote or title can pass unfulfilled, Heaven and Earth must pass; and which the Prince of Pastors, infinitely skilful to pitch pertinent subjects of Preaching, amongst many others made choice of, to be a main subject of that solemn Sermon of his on the Mount; wherein he did not, as many would have expected, soar aloft in abstruse contemplations, but graciously stooped and condescended to our capacity for catching of us, by a plain familiar and practical exposition of the Commands (as indeed Religion lyeth not in high flown notions and curious speculations, nor in great swellings of words, but in the single and sedulous practise of these things that are generally looked on as more low and common, as the great art of Preaching lyeth in the powerful pressing thereof) insinuating of how much moment the right understanding of them is, and how much Religion lyeth in the serious study of suitable obedience thereto, not in order to justification, but for glorifying

ing God, who) justifieth freely by his grace through the Redemption that is in Jesus; without which Obedience or holiness no man shall see the Lord. And if the Treatise bear but any tolerable proportion to such a Text and Theam, it cannot but have its own excellency; and, that thou mayst be induced to think it doth, I shall need only to tell thee that it is (though, alass, posthumous and for any thing I know never by him intended for the Press, otherwise it had been much more full, for he is much shorter on the commands of the second Table, then on these of the first, touching only on some chief heads, not judging it fit belike at that time and in that exercise, to wit, Sabbath-day-morning Lectures before Sermon, to dwell long on that subject (which a particular prosecution would have necessitated him to) especially since he was at that same time to the same auditory Preaching Sabbath afternoons on the third chapter of the Epistle to the Colossians, a subject much of the same nature, but what he saith is material and excellent) great Mr. Durhams; who had some excellency peculiar to himself in what he spoke or writ; as appeareth by his singular and some way Seraphick comment on the Revelation, wherein with Aquiline-sharp-sightedness from the top of the high mountain of fellowship with God, he hath deeply pryed into, and struck up a great light in several mysterious things much hid even from many wise and sagacious men before; And by his most sweet and savoury, yet most solid exposition of the Song of Solomon, smelling strong of more than ordinary acquaintance with, and experience of those several influxes of the love of Jesus Christ upon the Soul, and effluxes of its love (the fruit and effect of His (towards Him, wherewith that delightful discourse is richly as it were imbroydered; The greatest realities (though indeed sublime Spiritualities) most plainly asserted by God, and most powerfully experienced by the Godly (whose Souls are more livelily affected with them, than their very external senses are by the rarest and most remarkable objects; and no wonder since every thing the more spiritual it is, hath in it the greater reality, and worketh the more strongly and efficaciously) however of late, by an unparalleledly-bold black-mouthed blasphemous Scribler nefariously neck-named, Fine Romances of the secret Amours betwixt the Lord Christ and the believing Soul, told by the Non-conformists-preachers. What? are these and the like, Let him kiss me with the kisses of his mouth, for his love is better than Wine; Thy name is as an Oyntment poured forth, therefore the Virgins love thee; We will remember thy love more than Wine, the upright love thee; Behold thou art fair my beloved, yea pleasant, also our bed is green. A bundle of myrrh is my beloved unto me, he shall lye all night betwixt my breasts ---- I sat down under his shadow with great delight, and his fruit was sweet to my taste; He brought me to the Banqueting-house, and his Banner over me was love; Stay me with Flagons, comfort me with Apples, for I am sick of love; His left hand is under my head, and his right hand doth imbrace me; My beloved is mine, and I am his; I am my beloveds, and his desire is towards me; I found him whom my Soul loved, I held him and would not let him go; Set me as a seal upon thy heart, and as a seal on thine arm; Love is strong as death -- many waters cannot quench love, neither can the floods drown it; I charge you O Daughters of Jerusalem, if ye find my beloved, that ye tell him, I am sick of love. Come my beloved, let us go up early to the Vine-yards, let us see if the Vines flourish --- there will I give thee my loves; make haste my beloved & be thou like to a Roe, or to a young Heart on the Mountains of Spices. How fair and how pleasant art thou, O love for delights! O my Dove -- let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely, thou hast ravished my heart my Sister my Spouse with one of thine eyes, with one chain of thy neck; turn away thine eyes from me, for they have overcome me --- He that loveth me shall be loved of my Father, and I will love him and manifest my self to him. If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him: As the Father hath loved me, so have I loved you, continue ye in my love: If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandements and abide in his love. The love of Christ constraineth us: we love him because he first loved us; the love of God is shed abroad in our hearts by the Holy Ghost given unto us: whom having not seen ye love, & whom though now ye see him not, yet believing ye rejoyce with joy unspeakable & full of glory. That ye may with all Saints be able to comprehend what is the breadth, and length, & depth, & height, and to know the love of Christ that passeth knowledge. Are these I say, Romances: are these sanctis, sallions, and forgeries? are these fables cunningly devised and told by the Non conformists-Preachers?

Cher.? *Did the Apoſtle thunder the great Anathema Maranatha, againſt men for their not loving a meer Romantick and fancied love to the Lord Jeſus?* (*the execution of which dreadful doom will be a ſolid proof of its reality, and a ſad reproof for denying it to be ſo.*) *Dare the moſt proud, petulant, perverſe, and prodigiouſly profane prater, pretending but to the name of a Chriſtian, ſay it? If theſe moſt real love Communications and intercourſes betwixt the Lord Chriſt and the believing Soul, be but Romances, then the whole Bible* (*whereof theſe make ſo conſiderable and ſo comfortable a part*) *may be reckoned a Romance* (*which he like this Romantick Divine will not ſo much demurr making ſmall account therefore, and audaciouſly alledging the Engliſh Bible to be a Book in ſome places erroneous, in ſome ſcarce ſenſe and of dangerous conſequences; loath would he be to deal ſo by Grand Cyrus, Cleopatra, and his other darling Romances!*) *if there be no real but Romantick and fained love betwixt Chriſt and the Chriſtian, then no real Chriſtianity, no real Chriſt* (*whom this new Doctor dreadfully debaſeth under the poorly palliated pretext of exalting him, affirming, that his unparalleled civility, and the obligingneſs of his deportment, ſeems to be almoſt as high an evidence of the Truth and Divinity of his Doctrine, as his unparalleled miracles were, otherwiſe he would be a baſe and profligat Impoſtor; what would this young Divine*) *for old Divines, and even great Calvin by name, amongſt the reſt, he deſpiſeth as a company of ſilly Syſtematicks*) *have ſaid and thought of the Divinity of the perſon and Doctrine of bleſſed Jeſus, if when on earth he had more frequently* (*as he might and probably would have done under the ſame circumſtances*) *ſpoke and dealt ſo roughly and roundly as he did when he called Herod a Fox, and ſcourged the buyers and ſellers out of the Temple, and had ſeemed to be as uncivil and of as little obliging a Deportment as his herbinger, John Baptiſt, he would be like have doubted of his Divinity, and deemed him but a baſe Impoſtore, if not peremptorily pronounced that he had a Divel,*) *No real Redemption, no real Redeemer; no real miſery, no real mercy; no real Heaven, no real Hell* (*but ah! the real acting of its ſtory will eaſily and quickly refute this Romantick conception of it.*) *And in fine, no real God: All is but one intire fine Romance fable and figment; The Lord againſt whom this mouth is opened thus wickedly-wide, and is by another Rabſhakeh reviled and at ſuch a rate of rage, rebuke the ſpirit which, prompteth to the venting this damnable and Diabolick, nay Hyperdiabolick Doctrine* (*for Devils believe that there is one God, and tremble and that Jeſus Chriſt is the Son of God, whom even in his ſtate of humiliation they acknowledged to be ſo, and from the dread of him deprecated his tormenting them before the time; but this Deſperado would on the matter drive us into a diſbelief of both & yet drolls us out of all dread being tormented on that or any other account either before the time or at it,* (*becauſe of which its Teacher,*) *of late better taught* (*if he would humble himſelf to receive Inſtruction,*) *by Famous Doctor Owen, by Acute Maſter Marvel, and by the Grave author of* The Fulfilling of the Scriptures, *in his Second Part*) *deſerves not only to be caſt out of the Proteſtant Churches, but to be hiſſed and chaſed out of the Chriſtian World. And as appears finally, by that Divinely Politick and Profoundly Wiſe Treatiſe of* Scandal, *in General, and of Scandalous Diviſions, in Particular: which both Preachers and Profeſſors of the Goſpel, ſhould read, and read again, in theſe ſad Times; wherein* (*Alaſs!*) *there is ſo much Offence given, and ſo great a readineſs to take Offence. Of none of which Treatiſes, nor of any other ſo brief a Treatiſe on the Commands, this piece will, I humbly ſuppoſe, be found to fall much, if any thing at all, ſhort; wherein the Light of the Glory of the Lord, in the Face of Jeſus Chriſt, that ſhined in upon the heart of his Servant, hath ſo brightly and radiantly darted forth it's Beams, that he hath clearly ſhewed us the 7. Abominations of our Hearts, and by digging, hath diſcovered Great Abominations, and Greater, and yet, Greater than theſe. He that ſearcheth Jeruſalem with Candles, hath by putting the Candle of the True Meaning, of the Law of the Lord into his Hand, made him go down and ſearch into the very Inward Parts of the Belly, and Bowels of the Corruption of our Nature, and to Ranſack the moſt Retired Corners of the Cloſſe Cabinets of the Deep Deceitfulneſs, and Deſperate Wickedneſs, that is lodged and locked up in our Hearts: He hath given to him as it were, the end of the Clew of Search, whereby he hath followed*

followed and found out, in those many Turnings, and Traversings, Windings and Wandrings, of the Labyrinth of this great Mystery of Iniquity that worketh in us. He hath therein also, marvellously helped him with Exquisite Skill, as it were Anatomically to dissect, even to some of the very smallest Capillar Veins; a great part of the Vast Body, of the many & various Duties succinctly summed up in those Ten Words, of this Holy Law: A Transumpt and Double whereof, was at Firstly Written, and deeply ingraven upon the fleshly tables of the Author's heart, and one the whole of his Visible Deportment, as readily hath been on many of the Sinful Sons of Adam. Not to detain thee long; Let me for provoking, and perswading, to consider what the Blest Author, being now dead, yet speaketh in this Choyse Treatise (and more especially to the Inhabitants of Glasgow, now the second time) only say, that amongst many other distempers of this declined and degenered Generation, there is a great sicking after some new and more notional and a loathing of old and more solid and substantial things in Religion; whereof this is a Demonstration, that though there be very few subjects more necessary and useful than what is treated of here, yet there is almost none more generally slighted, as being a very common and ordinary subject, and but the Ten Commands fitter to be read and gone by rote by Children, or at best to be studied by rude and ignorant beginners; by Apprentices and Christians of the lowest form in Christ's School, then by Professors of greater knowledge and longer standing, who suppose themselves, and are it may be supposed by others, to have passed their Apprentiship, to be grown Deacons in the Trade of Religion, and to have commenced masters of Art therein; who someway disdain and account it below them to stay a while and talk with Moses at the foot of Mount-Sinai, as if they could per saltum, or by one Falcon-flight come at the top of Mount Sion, and there converse with and make use of Jesus Christ; whence it cometh to pass that not a few are lamentably ignorant of the very letter of the Law, and many more but little insight in the spiritual meaning thereof; which ignorance is waited with many unspeakable great prejudices (that are to be considered with respect to the various states of men, as regenerate or unregenerate, and the several degrees of their ignorance) 1. It very much incapacitateth for self-searching and examination, a considerable piece, yea a sort of spring of the exercise of Godliness, How I pray, can a person to any purpose search and try his heart and ways, being altogether, or in a great measure ignorant of the rule according to which the search ought to be accomplished? 2. It keepeth men much inacquainted with and great strangers to the knowledge of themselves, of their state, frame and walk, so that they can seldome or never be in case to make a knowing distinct and feeling representation of the posture of their spiritual affairs to God. 3. It is the Mother and Nurse not of any true Devotion (as Papists ignorantly or impiously averr) but of much carnal security and false peace; the uninformed or ill informed conscience of the sinner being misconced from and sadly secured against the most just and best grounded challenges; being often ignorant when sin is committed, and when duty is ommitted or unduly performed; every sin being a transgression of this Law, and every duty a peice of conformity to it; How can a man be ignorant altogether or in great part of the just extent and spiritual meaning thereof, be as he ought, challenged and accused by his own conscience either for the Commission of the one, or for the Omission or mis-performance of the other? 4. It notably obstructeth the exercise of humiliation, repentance and self loathing; for how can the breaches of this Law in Omissions, and Commissions, be distinctly and particularly repented of and mourned for, when they are not so much as known to be breaches of the Law in general, let be of what particular command thereof? and though they were some way confusedly known to be breaches of it in general, if there be not a distinct knowledge of the command that is broken, the conviction will not readily be so quick, nor the sorrow so pricking; we have need for our humbling to be bound with the convincing and undeniable evidence of our being guilty of the breach of such a Command in particular, that we may not get it shifted nor shaken off. 5. It manifestly standeth in the way of serious and effectual indeavours in the strength of grace to amend what is amiss, and speedily without delay to turn our feet unto his Commandments; there being no ground to expect that men will in good earnest think of righting wrongs, whereof they are ignorant, or not so through-

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yl perſwaded, 6. *It hath a mighty tendency to the cheriſhing of ſpiritual pride, and that good opinion and conceit of mens own righteouſneſs, which is as natural to us, as it is for ſparks of fire to flye upwards; And when men know not often when they ſin, nor how much they ſin, they will be the more eaſily induced to think they are not ſo great ſinners, nor have ſo much reaſon as is talked of, to be ſo very far and altogether out of conceit with themſelves; and what may here be the death-ill of a natural unrenewed man, may be the dangerous diſtemper of a child of God 7. (which as the ſeq. prejudice doth natively and neceſſarily reſult from all the ſix preceeding prejudices thereof, and maketh it appear to be exceedingly and out of meaſure prejudicial) it keepeth much from the through conviction and kindly ſenſe of the abſolute and indiſpenſable neceſſity, great uſefulneſs and ſteadableneſs and matchleſs-worth of precious Jeſus Chriſt the Saviour, and of his imputed righteouſneſs; from having daily recourſe to him, and making uſe of him as made of God unto his people both righteouſneſs and ſanctification; from lying conſtantly a bleathing as it were, at the fountain opened to the houſe of David, and to the Inhabitants of Jeruſalem for ſin and for uncleanneſs; from ſweet diſſing-refreſhing and ſometimes tranſporting admiration at the abſolute perfection of this righteouſneſs, that can cover and make as if they had never been, ſo very many and various violations of the holy Law of God; from new and freſh convictions on all occaſions of the unſpeakable obligation the people of God lye under, to him who hath perfectly fulfilled this Law, and in their ſtead taken on him our bleſſed ſelf the curſe thereof; from excitements and provocations to thankfulneſs, and from expreſſing the ſame in a greater care and ſolliciude to conform thereto as the rule of Obedience; and finally from ſuitable longings and pantings of Soul to be according to his gracious undertaking in the covenant of Redemption, put in caſe to do his will perfectly in our own perſons and never any more to tranſgreſs this his Law, and to be brought under the full accompliſhment of theſe exceeding great and precious promiſes, he ſhall redeem Iſrael from all his Iniquities; and his Servants ſhall ſerve him. O! that we could by what is ſaid perſwade all to a more diligent and accurate ſtudy of the Law of God, and to the reading and ruminating upon this ſolid and ſoul-ſearching treatate; and prevail with ſeveral perſons (which in reaſon and conſcience might be preſumed would not be ſo very hard a buſineſs to bring to paſs, with men and women profeſſing themſelves to be Chriſtians, nay to have immortal Souls that are to be eternally and unalterably either happy or miſerable) to take but as much time to the reading, peruſing and pondering of it and other ſuch pieces, as is taken to the reading of amorous Books and Romances; To idle viſits, and to vain and empty compliments; to over-coſtly, curious, vain, and conceaty dreſſing, and decking of the body, and ſetting of the hair now after one mode, now after another (wherein as in other vanities) many men ſomewhat unmanning themſelves, do now contend with Women, partly by their unnaturally nouriſhed Long Hair, and Horrid Buſhes of Vanity (as Maſter Bolton calls them) and partly by their various and ſtrangly Metamorphoſing modes and colours of Periwicks) which made Tertullian in the 7th. Chapter of his Book De cultu mul. to expoſtulat with the Women of his time after this manner; What doth this cumberſome dreſſing of the head contribut to your health? why will ye not ſuffer your hair to be at reſt and lye quiet? which is ſomtimes tyed up, ſomtimes relaxed and made to hang down, ſomtimes frizled and curled, ſomtimes ty'd cloſe and preſt down; ſomtimes put under a ſtrict reſtraint (of plaits, knots, and otherways); and ſomtimes ſuffered to eſcape and ſlide out from that reſtraint, and to flitter and fly at random: And ye affix moreover to your heads I know not what enormities of hair ſewed and woven now this way, now that way; if you be not aſhamed of the enormities, be aſhamed at leaſt of the defilement, leaſt ye be found to adorn and cloath a holy and Chriſtian head with the ſpoil and pillage of the hair of an others head that is a filthy perſon, or it may be of a notorious offender & condemned to Hell. What would he have ſaid of ſome Women among us, who being diſpleaſed not only with their own but with all colours of hair that God hath made to grow on the heads of reaſonable Creatures abominably affect to affix to their ſore heads the hair of Beaſts. (High extravagancies of this age almoſt in all ranks of perſons, and never at a greater hight then ſince God began to contend with us, and to call us to lay aſide our ornaments, that He might know what to do unto us, many alaſs take more

time

tion in these dayes to busk and dress, and to look in a glass for that end in one week than they do in a year, yea it may be in many years, to look into this glass of the Law of the Lord to discover the many spots and blemishes wherewith their Souls are pitifully deformed, or into such Treatises as this, whereby the dust of misapprehensions of the meaning of the Law is wiped off, and it made easie, and at first view to give a just representation of what manner of persons we are); To drinking drunk, and healthing, or drinking and pledging healths, prohibited and much condemned in the Ancient Church particularly by Basil, and Augustine, on this very ground, that they were the invention of the Devil, and the observations or reliques of Infidels and Pagans: To tipling and four-bourding, a conscience-wasting and Soul-weakning practise, though with too many (and with not a few from whom better things might be expected) but little stuck at; To Carding and Dycing, which Dice-playing hath been condemned by many Fathers by several Councils, by some Imperial Statutes, by almost all Protestants and by many Popish Divines, yea some Councils have appointed dice-players to be excommunicated; To singing and playing of light and wanton Songs and to lascivious Dancing much also cry'd out against and condemned by Councils, Fathers and many Divines, and at great length most vehemently by the Waldenses and Albigenses. who account it no great sign of a Womans honesty that she is a skilful and great Dancer: the remark likewise that the writer of Magica de spectris lib. 1. hist 237. pag. 285. hath of this prophane promiscuous dancing which the wantons of this age so much practise, praise and pride themselves in, is very remarkable, that there was hardly any meeting betwixt the Devil and Witches, wherein there was not Dancing; such complacency hath that unclean spirit in this Exercise; And to bring Spectators of prophane Interludes and Stage-Players; which (as the eminently learned and Pious Doctor Usher late Archbishop of Armagh affirmeth) offend against many branches of the 7th. Command together, in the abuse of Apparel, Tongue, Eyes, Countenance, Gestures, and almost all parts of the Body, therefore (saith the great man) they that go to see such sights and hear such words (what would he have said of the Penners or Composers of such Plays and of Actors in them? whom the ancient Church appointed to be excommunicated, and on several of both which remarkable judgments have lighted (whereof one may speak for many, affirmed by Ludovicus vives in his notes on Augustine de civit. dei lib. 12. chap. 23. from persons of good credit, that a certain man who having in a Stage-Play in one of the Cities of Brabant acted the Devils part, and going home dancing to his house, and in that Habit accompanying with his Wife, and saying he would beget a Devil on her, had a Child brought forth to him that Danced so soon as ever it was born, being shaped as men use to paint the Devil,) of builders and doters of houses for them, called by the Fathers and Doctors of the Church, the Devils Temples, Chappels, Shops and Schools; as the Plays are called by them, the Devils Spectacles, Lectures, Sacrifices, Recreations, &c. and the Players, the Devils chiefest Factors; of such as have them in their own dwelling-houses (as some now have) which they give away in a manner to be Synagogues to the Devil to keep his Conventicles in; and of such as contribute whither to the Actors for their incouragement to follow that lewd way of living, or for liberty to look on? which Augustine, Vincentius and others call a hainous sin and an offering or Sacrificing to the Devil, the first inventer of them) shew their neglect of Christian duty and carelesness in sinning, whereas they willingly commit themselves to the snare of the Devil: which hath been often sadly exemplified, particularly in these two Christian women spoken of by Tertullian in his Book de spectacu is cap. 26. to the truth of which, he saith God is witness.

The one whereof, was at her returning Home from a Stage-Play, immediately possessed with a Devil; who being by Exercism Expostulated with, How he durst thus assault, and enter into a Believing Woman? Answered boldly, That he had done it most justly: For, said he, *in meo eam inveni*, I found here in my own Temple, or in my own Ground, or in my own Dominion, or Jurisdiction; and as if he had said, About my own Work and Business. The other who the same Night, after hearing a *Tragedian*, had a Linning-Sheet presented to her, in her Sleep; The Actor in the Play being also named, with a sharp upbraiding of her, for this deed of hers; and lived not above five days after. And in *Alipius*,

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a dear Friend, and Convert of *Auguſtines*; who (as that Father *Narrats*, in the 6. Book of his Confeſſion, *cap.* 8.) being importuned one day by ſome of his Friends, and Fellow-Students, meeting him on the way, to go along with them to ſee a Sword-Play, earneſtly at firſt withſtood them; and being at laſt drawn along with them, he reſolved to be abſent, while he was preſent, and to ſhut his Eyes all the while he was there: and accordingly did, when he took his place: But when a great Shout was made, occaſioned by ſome Accident in the Play, he opened his Eyes; Yet with a Reſolution to contemn the ſight, whatever it ſhould be: but forth-with he was ſmitten with a grievous Wound in his Soul, and was not now the ſame man, that he came thither: But a true Companion of them, that brought him; he beheld, he ſhouted he grew out-ragious, and brought away Madneſs with him; whereby he was excited to return thither again, drawing others along with him, and even our-ſtripping theſe, by whom he was firſt drawn away: Yet after this length of Profanity, he was mercifully recovered, but not till along time after. *(Perſons that are once miſtead by Stage-Plays, though Civil or Religious, being ſeldom ſpeedily reclaimed from them.) This was alſo Exemplified, in that late* Engliſh *Gentle-Woman of good-rank, Who ſpending much of her precious Time, in Attendance on Stage-Plays; and falling at laſt into a Dangerous Sickneſs, whereof ſhe dyed,* Anno 1631. *Friends in her Extremity, ſent for a Miniſter to prepare her for Death; who beginning to Inſtruct and Exhort her to repent and call on God for Mercy, ſhe made him no Reply at all, but cryed out* Hieronimo, Hieronimo; *O let me ſee* Hieronimo *Acted! And ſo calling for a Play, inſtead of calling on God for Mercy, cloſed her Dying Eyes, and had a Fearful End, anſwerable to her Miſerable Life. And in theſe ſeveral Perſons, who were diſtracted with the Viſible Apparition of the Devil on the Stage, at the* Bell-Savage-Play-Houſe, *in* Queen Elizabeth's *Dayes, while they were there beholding the Hiſtory of* Fauſtus, *probably Acted: To which might be added many other Lamentable Examples and Warnings, of ſuch, who by little and little, have made Deſection from the Faith, being allured hereto by the Dangerous cuſtome, of beholding ſuch Plays, wherein* (Tertullian *ſaith)* They Communicate with the Devil. *Will any Man or Woman, dare to appear before the Dreadful Tribunal of God, to maintain and make out the warrantableneſs of allowing more time to theſe and ſuch other Practiſes, (ſeveral of which, are excellently diſcourſed by the Author, in the following Tractat; and moſt of them with their Reſpective Aggravities, by Maſter* Prin, *in his* Hiſtrio-Maſtix,) *then to reading of this and other ſuch Treatiſes? If any will, they muſt anſwer it: I mind not through Grace, to take part with them, in ſo bold and deſperate an Adventure.*

Now Chriſtian Reader, without further Preſacing, to bring thee in upon the Treaſure of the Treatiſe it ſelf: If thou wilt read it ſeriouſly, & conſider it ſuitably, I think I may humbly in the Name of the Lord, bid thee a Defyance, to come away from it, without a Boſom-full of Convictions, of much guilt; and without crying out with the Lepper, *under the Law,* Unclean, Unclean. *With* Job, Behold I am vile: *With* David, *looking ſtedfaſtly on the Glaſſe of this Law, brightly ſhined on, by Gods Light, and reflecting a moſt clear Diſcovery, of Innumerable Tranſgreſſions of it, as ſo many Atoms, in a clear Sun ſhine:* Who can underſtand his Errours? Cleanſe thou me from ſecret faults: *With the Prophet* Iſaiah, We are all as one Unclean thing, (*as uncleanneſs it-ſelf, in the Abſtract, moſt Unclean,*) *and* all our Righteouſneſſes are as Filthy Raggs: *With the Apoſtle* James, In many things we offend all: *And finally with the Apoſtle* Paul, We know that the Law is Spiritual, but I am Carnal, and ſold under Sin---: O Wretched man that I am, who ſhall deliver me from the Body of this Death? *That thou mayeſt alſo with the ſame Apoſtle, be in caſe, to ſay and ſing, to the Commendation of his Grace,* I thank God through Jeſus Chriſt our Lord, *in the Cordial deſire of.*

Thy Servant in the Goſpel for Chriſts ſake.

POST-

POSTSCRIPT.

Chriſtian and Candid Reader,

THou ſeeſt that in this Epiſtle, which for the moſt part of it was written above two years ago, I have ſpoken a word of *Stage-playes, prophane Interludes, Comedies, &c.* at that time, and ſeveral years before, much in uſe amongſt us; whereto I would now add a few words more, and deduce a little their infamous, idolatrous, deviliſh, and damnable Pedigree and Original, and give thee a brief account of the judgement of the ancient Chriſtian Church about them; that the Actors in them, with the Patrons and haunters of them, may with the greater diſſatisfaction reflect on there own by-paſt unſuitable and diſconform practiſe, and that all others may for ever hereafter learn to fear, and to do no more ſo unchriſtianly: To which I am the rather induced, that the worthy Author of this Treatiſe, hath onely in paſſing made mention of them as a breach of the ſeventh Command, they being then utterly in deſuetude with us, and it having not ſo much as once entered into his thoughts, that after ſo bright and glorious a Sun-ſhine of Goſpel-light, the Generation would ever, yet be ſo quickly, have ſo far degenerated, as to ſuffer themſelves to be tempted to have any fellowſhip with ſuch unfruitful works of darkneſs: I ſay then, that *Stage-playes*, in their ſeveral ſorts, were prohibited, reprobated, and condemned, and the Actors in them appointed to be excommunicated by the Canons of ſeveral more particular, and of ſome general Councels (which Canons I forbear for brevities ſake, to ſet down at length) as namely, by the fifth Canon of the firſt Councel at *Arles* in *France*, *Anno* 314. in the time of *Conſtantine* the Great; by the twentieth Canon of the ſecond Councel held there, *Anno* 326. or more probable 389. as *Fr. Longus a Coriolano* reckoneth in his ſum of all the Councels; by the fifty ſeventh, ſixty ſecond, and ſixty ſeventh Canons of the *Eliberine* Councel in *Spain*, *Anno* 305. by the eleventh and thirty fifth Canons of the third (to wit, from *Conſtantines* time as *Spondanus* reckoneth) Councel of *Carthage*, *Anno* 397. the very ſame with the thirteenth and thirty fifth Canons of the Councel of *Hippo* in *Africk*, held *Anno* 393. as *Longus a Coriolano* ſheweth; who ſets down the ſum of the Canons framed at *Hippo* at the cloſe of the Canons made in this third Councel of *Carthage*; by the twelfth Canon of the *African* Councel held *Anno* 408. where *Auguſtine* was preſent; the Canons of both which Councels ſuppoſe perſons to have been excommunicated on this account, and provide for their reconciliation to the Church, in caſe of repentance and turning from theſe practiſes to the Lord; and by the fifty firſt and ſixty ſecond Canons of the ſixth general Councel (called by ſome the fifth) held at *Conſtantinople*, *Anno* 680. the Canons whereof were renewed in that Councel held at *Conſtantinople*, *Anno* 692. which is called *Quinſextum*; theſe two Canons are very expreſs and peremptory in this thing. And can any Chriſtians warrantably, and without ſin, recreate themſelves with beholding ſuch playes, the Actors wherein deſerve to be excommunicated? what? is there no better, no more innocent and inoffenſive way? or is this the onely or the beſt way to recreate men; to refine, ſharpen, and poliſh their wits; to perſwade and prevail with them to hate and flee vice, and to love and follow vertue; to acquaint them from Hiſtory with, to impreſs on them the remembrance and to excite them to the imitation of, the noble and truely imitable actions of illuſtrious Heroes, and other great men; to breed them to a ſuitable confidence; to make them eloquent and fine ſpokesmen; and to help them to a becoming geſt in all actions, places, and ſocieties? the grave Seers, and great Lights of the Church, did never ſee any ſuch thing in them; but on the con-

trary, have with common ſuffrage judged them to be the moſt effectual and compendious way to make men ſoft, diſſolute, and ſenſual; nay, even in a manner quite to emaſculate, if not to brutifie them; and have without any diſcord declared, that the lightneſs, laſciviouſneſs, and leudneſs that in theſe playes were touched under, and covered over with ſuch ſhreds and pieces of Learning, Hiſtory, Eloquence, Invention, Wit, and Arts, were thereby onely made the more dangerous; and that Satan ſhewed his pernicious and peſtilent policy not a little in thus tincturing, ſugaring, and guilding theſe poyſonable Pills, that they might go the better down, diffuſe themſelves the leſs ſenſibly, and operate the more ſtrongly. And however ſome empty and effeminate, vain and vicious, Roman Emperours reduced ſuch Playes, yet ſome of the graveſt and ſobereſt, manlieſt and braveſt, even Heathen Emperours, did oppoſe and exterminate them (ſo that *Guevara* noteth it to have been one of the tokens and characteriſticks to know a vertuous or vicious Prince of *Rome* by, to wit, whether he maintained Players, Jeſters, and Joglers among the people, or not) as did alſo many Senators, Chriſtian Emperours, and well regulated Republicks, both Pagan and Chriſtian; *as unbeſeeming exerciſes, and effeminate arts, which did much diſhonour and corrupt the ſtate*, and as *Seminaries of all vice and intolerable miſchiefs in the Common-wealth*: And no doubt, whatever good is pretended to be got in a Play-houſe, or at the Stage (hardly without a predominant mixture of evil) may be learned as well, as eaſily, and much more ſafely, if not more cheap too, elſewhere. As they have been thus forbidden & cenſured by *Councils*, ſo I ſay more particularly they have been very unanimouſly condemned by the *Fathers*, on theſe and other ſuch like grounds: 1. As being a breach of the ſeventh Commandment, wherein a multitude of modern Divines writing on this Command, accord with them. 2. As being a conforming to, and participating with Pagans in their idolatrous and ſuperſtitious practiſes, expreſly forbidden to the people of God in the Scripture; which put *Cyprian de ſpect.* peremptorily to conclude, *That the Scripture hath everlaſtingly condemned all ſorts of ſuch Spectacles and Stage-playes, when it took away Idolatry, the Mother of them, whence all theſe Monſters of vanity, lightneſs, and leudneſs did proceed.* 3. As being croſs to, and a practical renunciation of, the baptiſmal Vow of Chriſtians, wherein they ingage to renounce the Devil and all his pomps and works, of which ſort they account the acting and beholding popular Stage-playes to be. 4. As being the removal of a diſtinguiſhing character of Chriſtians from Heathen Gentiles, *Who* (as *Tertullian* ſayes, *lib. de ſpect. cap.* 24.) *did moſt of all diſcern men by this, that they abandoned and renounced all Stage-playes.* 5. As being unſuitable to, if not inconſiſtent with, the Goſpel, which forbiddeth Chriſtians to make proviſion for the fleſh to fulfill the luſts thereof, to be Caterers for their corruptions, and to be conform to the World; and commandeth them to walk circumſpectly, accurately, even with ſpiritual preciſeneſs and ſtrictneſs, not as fools, but as wiſe, redeeming the time, wofully waſted away, and miſerably miſpent this way; to abſtain from all appearance of evil; to rejoyce in the Lord; and when they are merry, to ſing Pſalms, and to vent and expreſs their mirth in Songs of praiſe to God, and not in this wanton way; and aſſureth them withal, that evil communications corrupt good manners. 6. As being a corruption of manners, incentives to lightneſs and luſt, and ſeminaries and nurſeries of wantonneſs and uncleanneſs. And 7. as holding their pedigree, original, and inſtitution from the Devil, the Inventer of them: and being at firſt Idolatrouſly and ſuperſtitiouſly celebrated to the honour, and for many hundreds of years together, dedicated, devoted, and appropriated to the worſhip and ſervice of the Heathen-Devil-Gods; *Who* (as *Auguſtine* affirmeth, *lib.* 4. *de Civ. Dei, cap.* 36. intituled *De Indis Scenicis*, &c. that is, *concerning Stage-playes, which the Gods required to be celebrated to them by their worſhippers*) *did themſelves importunately demand theſe Playes to be exhibited to them for their honour, fiercely and cruelly command them, denounce calamities if they were not exhibited, avenge moſt ſeverely, if any thing about them was neglected, and if they underſtood what was formerly omitted or neglected in them, ſhew themſelves pacified and well pleaſed.* Which may further appear by theſe few inſtances taken out of famous Writers, whereof the

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firſt may be that which is mentioned by *Pol. Virg. de invent. rerum, l. 4. cap. 14. pag. 373.* where he ſayes, *That Playes were chiefly celebrated for the health and ſafety of men with lectiſternes* (that is, beds that were dreſſed up in their Temples for lulling and rocking (as it were) their Gods aſleep when they raged with anger) *the beginning of which Playes* (ſayes he) *it is manifeſt was the work of the Devil: For* (ſayes he) *there was one* Valeſius *a wealthy Roman* (ſometime before the inſtitution of the Conſular office) *who had three ſons deſperately ſick of the Peſtilence, for whom when he prayed to his houſhold Gods, he was by them bidden go to* Tarentum, *and take water from before or from beſide the Altar of* Pluto *and* Proſerpina, *and give them to drink* (or as ot hers, to waſh them in) *which he having done, they were reſtored to health; and in gratitude commanded by theſe Infernal Spirits to celebrate right Playes to them, which he and they accordingly did for three nights together.* The *next* may be that which is reported by *Titus Livius, lib. 2.* and by *Auguſtine lib. 4. de Civ. Dei, cap. 26.* and by *Lud. Vives* in his notes upon that chapter, concerning one *Titus Latinus* or *Larinus*, who in the ſecond Conſulſhip of *M. Minutius* and *Aur. Sempronius*, *Ann. ab urb. cond. 263. when the Gods were diſpleaſed, was warned in a dream to go to the Senate, and tell them that they were not ſatisfied with the Preſultor or Dancer before, or ring-leader in the laſt Playes, in which Playes they take pleaſure, being recreated by them, and that unleſs the Playes were renewed by their order with greater ſtate and ſumptuouſneſs* (called by *Florus* in his Breviary on that Book, *Religious Ceremonies*) *ſome great calamity ſhould be inflicted* (or as others, the preſent not be removed) *which the man not doing was ſharply rebuked, and yet delaying out of reverence to the Senate, and from fear that himſelf ſhould be looked at as frantick, his ſon was taken from him; and yet ſtill deferring, he was ſeized in all his joynts with a tormenting diſeaſe, ſo that he could not ſtir; and at the laſt telling his friends he was by them willed to acquaint the Senate, and being carried to them, and having done his errand, was preſently reſtored to his health* (ſo much power may the Devil in the righteous Judgement of God have granted to him, to ſeduce men unto, and detain them in his worſhip and ſervice) *wherewith the Senate was ſo much taken, that they forthwith commanded the Playes to be celebrated with greater care, coſt, and ſhew, then formerly.* The *third* may be that ſpoke of alſo by *Titus Livius, lib. 7.* In the Conſulſhip of *C. Sulpitius Peticus*, and *C. Licinius Stolo*, *Anno ab urb. cond. 390.* in the time of the great and raging peſtilence wherein *Furius Camillus*, Dictator and Deliverer of *Rome* from the *Gaules* died; *wherein for procuring the mercy of the Gods there was a lectiſternе, but when by no device of man, nor help of the Gods, the violence of the plague could be aſſwaged, their minds were ſo poſſeſt with ſuperſtition, that the Stage-playes were, as men ſay, firſt invented* (that is belike, Playes in that pompous; ludicrous, effeminate, and luxurious mode on the Stage, which had never before been uſed in the City (for ſeveral Playes they had ere this time) *a ſtrange device for a martial people, who before time* (for moſt part at leaſt) *accuſtomed to behold games of activity and ſtrength in the great liſt called* Circus; *and from this ſmall beginning* (ſayes he) *in a ſecond and wholſome State, this folly grew to ſuch a height of madneſs, as is untolerable to the moſt opulent States and Empires; and yet theſe Playes ſo brought in, and ſet forth* (called by *Florus* in his Breviary on that Book, *new and ſtrange Religions*) *imployed about a religious buſineſs, did neither rid mens minds of ſcruple and ſuperſtition, nor eaſe their bodies:* Thus they are condemned as ſuperſtition and an innovation of their old Religion, by theſe two famous Heathen Hiſtorians. The *fourth* may be that which is made mention of by *Tit. Livius* alſo towards the end of his 40. Book concerning *Fulvius Flaccus*, fellow-Conſul with his own German-brother *L. Manlius Oxidinus*, *Ann. ab urb. cond. 575. Who declared that before he would meddle with his Office, he would diſcharge both himſelf and the City of duty towards the Gods, in paying the Vows that he had made on that ſame day, that he had his laſt battel with the* Celtiberians, *anent the celebrating Playes to the honour of the moſt mighty and gracious God* Jupiter, *and to build a Temple to* Fortuna Æqueſtris: and accordingly levied a great Tax for that end, which behoved to be retrenched, becauſe of the exorbitancy of it. The *fifth* and laſt ſhall be that which is

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touched by *Pol. Virg. ubi prius pag.* 377. concerning *the Romans, their taking care for* Apollo *his Playes, which were first dedicated to him in the time of the second punick War for obtaining Victory from him, to drive* Hannibal *out of* Italy. To these may be added what *Spondanus* in his *Eccles. Annal. pag.* 263. reports from *Zozimus* concerning *Constantine* the Great, when he returned victorious over the *Germans* to *Millan, That he quite neglected and contemned such Playes, to the great grief of the Heathens, who alledged that these Playes were instituted by the Gods for the cure of the pestilence and other diseases, and for averting of wars.* From all which it is manifest, that the original of these Stage-playes and such others, was from the Devil, and celebrated by the Heathens to the honour and worship of their Devil-Gods in way of religious Sacrifices to them, either as pacificatory or gratificatory; with whom in their Idolatries and superstitions, the Scriptures forbid all symbolizing and fellowship. Let us hear now in the next place some more of these Fathers speak their own and the Churches thoughts, a little more particularly of Stage-playes, with respect to such grounds, having heard some of them already: *Clem. Alex. orat. adhort. adv. Gentes*, calls *Stage-playes, Comedies, and amorous Poems, teachers of Adultery, and defilers of mens ears with Fornications*; and sayes, *That not onely the use, the sight, the hearing, but the very memory of Stage-playes should be abolished:* And else-where (for I do here purposely forbear very particular citations, because ordinary Readers will not much, if at all, search after them; and the Learned that have a mind to it, will easily find them out) tells Christian youths, *That their Pædagogues must not lead them to Playes or Theaters, that may not unfitly be called the chairs of Pestilence, because these Conventicles, where men and women meet together promiscuously to behold one another, are the occasion of lewdness, and there they give or plot wicked counsel.* *Cyprian de spect.* stiles Theaters *the shewes of publick Chastity, the mastership of obscenity, which teach these sins in publick, that men may more usually and easily commit them in private, he learneth to commit who accustometh himself to behold the theatrical representations of uncleanness: It is not lawful for faithful Christians, yea, it is altogether unlawful, to be present at these Playes:* And elsewhere he saith, *She that perchance came a chast Matron to the Playes, goes away a Strumpet from the Play-house:* (We may here notice what the Satyrical Poet *Juvenal* sayes to this purpose, *Sat.* 6. That a man in his time could not pick one chast woman, whom he might safely love as his wife out of the whole Play-house; and that all women, who frequent Stage-playes, are infamous, and forfeit their good names It were good that our women, who love and haunt such Playes, would consider this: as also what is reported of *Sempronius Sophus*, a noble Roman, who divorced from his Wife for this alone cause, that she frequented Stage-playes without his knowledge, which might make her an Adulteress; which Divorce the whole Roman Senate did approve (though it was the very first they did approve) as being a mean to keep women chaste: So great an enemy to chastity were these Playes judged to be; which is touched by *Rhodiginus*, amongst others, in his Antique Lections, *lib.* 28. *cap.* 16.) *Tertullian* calls the *Play-house, the Chappel of Venery, the House of Letchery, the Consistory of uncleanness:* And in his *Apol. adv. Gen. We renounce your Spectacles and Stage-playes, even as we reject their original, which we know to have had their conception from Superstition; we have nothing at all to do with the fury of your Circus, with the dishonesty of the Theater, we come not at all to your Playes.* *Origen in Epist. ad Rom.* sayes, *That Christians must not lift up their eyes to Stage-playes, the pleasurable delights of polluted eyes, lest their lusts be inflamed by them.* *Lactantius de vero cultu*, sayes, *That these Interludes with which men are delighted, and whereat they are willingly present, because they are the greatest instigations to Vice, and the most powerful instrument to corrupt mens minds, are wholly to be abolished from amongst us.* *Greg. Naz. de rect. educ.* calls *Stage-players the Servants of lewdness, and Stage-playes, the dishonest, unseemly instructions of lascivious men, who repute nothing filthy but modesty; and Play-houses the Lascivious shops of all filthiness and impurity.* Ambrose in Psal. 118. stiles *Stage-playes spectacles of vanity, by which the Devil conveys incentives of pleasure to mens hearts; Let us therefore* (sayes he) *turn away our eyes from these vanities and*

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Stage-players. Hierom. Epiſt. ad Salvinam, *Have nothing to do with Stage-players, becauſe they are the pleaſing incendiaries of mens luſts.* *Auguſtine de Civ. Dei*, brands Stage-playes with this black mark, *That they are the ſpectacles of filthineſs, the overturners of goodneſs and honeſty, the chaſers away of all modeſty and chaſtity; whorish ſhews, the art of miſchievous villanies, which even modeſt Pagans did bluſh to behold, the inventions to lewdneſs, by which the Devil uſeth to gain innumerable companies of evil men to himſelf.* In another place he calls *Theaters, Cages of uncleannes, the publick profeſſions of wickedneſs; and Stage-playes, the moſt petulant, the moſt impure, impudent, wicked, ſhameful, and deteſtable attonements of filthy Devil-gods; which to true religion are moſt abominable.* And elſewhere he declares, *That when the Goſpel came to be ſpread abroad in the World, Stage-playes and Play-houſes, the very caves of filthineſs, went to ruin almoſt in every City, as inconſiſtens with it; whence the Gentiles* (ſayes he) *complained of the times of Chriſtianity, as evil and unhappy times.* Epiphanius contra hæreſ. ſayes, *That the Catholick and Apoſtolick Church doth reprobate and forbid all Theaters, Stage-playes, and ſuch like Heathenish ſpectacles.* Chryſoſtom. Hom. in Matth. ſayes, *I wiſh the Theaters and Play-places were all thrown down, though as to us they did lye deſolate and ruined long ago:* Elſewhere he ſayes, *That nothing brings the Oracles and Ordinances of God into ſo great contempt, as admiring and beholding Stage-playes: And that neither Sacraments nor any other of Gods Ordinances* (pray mark this diligently, O! how often is it ſadly verified?) *will do a man good ſo long as he goes to Stage-playes.* Bernard Serm. ad milites templi, ſayes, *That all the faithful Souldiers of Jeſus Chriſt abominate and reject all dicing and Stage-playes, as vanities and falſe frenzies.* Let *Salvian* his weighty words, *de gub. Dei*, ſhut up this ſhort account of the judgement of theſe ancient Fathers anent this matter, who ſayes, *That in Stage-playes there is a certain Apoſtacie from the Faith.* ..... *For what is the firſt confeſſion of Chriſtians in their Baptiſm, but that they do proteſt they renounce the Devil, his Pomps, Spectacles and Works; know thou Chriſtian, when thou doeſt wittingly and knowingly return to Stage-playes, thou returneſt to the Devil, who is in his Playes, for thou haſt renounced both of them together:* wherein many Fathers agree with him, they being harmonious in condemning Stage-playes, as being ordinarily ſtuffed with the Names, Hiſtories, Perſons, Fables, Rites, Ceremonies, Villanies, Inceſts, Rapes, Applauſes, Oaths, Imprecations, and Invocations of the Idol-gods; as when the Actors cry, Help *Jove*, *Juno*, *Apollo*, *Bacchus*, &c. and exclaim, *O Jove! O Cupid! O Venus! O Apollo! O Mars! O ye Gods!* &c. and ſwear by *Jove*, *Mars*, *Venus*, *the cæleſtial Gods*, &c. (beſide all theſe, they are often traughted in theſe dayes with wicked and prophane ſcoffs and jeſts, abuſes of Scripture, and bitter invectives againſt piety) and as drawing men on to Profanity, Idolatry, and Atheiſm. In fine, to ſhew the perfect agreement betwixt the Primitive and Proteſtant Church anent ſuch Playes, it will neither be impertinent, nor I hope unedifying, to ſubjoyn here the judgement of the famous Reformed Proteſtant Church of *France* (from which other reformed Proteſtant Churches in this do not differ, yea, the ſtream of Proteſtant Divines runneth this way) declared in a National Synod held at *Rochel*, *Anno* 1571. where this Canon was unanimouſly framed; *Congregations ſhall be admonished by their Miniſters ſeriouſly to reprehend and ſuppreſs all Dances, Mummeries, and Interludes, and it ſhall not be lawful for any Chriſtians to act or to be preſent* (mark well) *at any Comedies, Tragedies, Playes, Interludes, or any other ſuch ſports, either in publick or in private Chambers, conſidering that they have alwayes been oppoſed, condemned, and ſuppreſſed, in and by the Church, as bringing along with them the corruption of good manners, eſpecially when as the holy Scripture is prophaned, which is not delivered to be acted or played, but onely to be preached.* What uſeth now to be ſaid in Apology for, and defence of Stage-playes, and for reforming of them, yet ſo as to retain them ſtill, was long ſince objected by the witty and voluptuous Pagans, and ſolidly anſwered, and ſtrongly confuted by the Fathers; as it hath been by ſeveral Modern Writers, particularly Doctor *John Reynolds*, Mr. *Stubbs*, and notably by Mr. *Pryn* (to whoſe indefatigable diligence in collecting, and great judgement in diſpoſing of many of the particulars

particulars here discoursed, I profess my self much beholden;) and may be in a great p... by what hath been here hinted concerning the invention and original of them, the natu... end, and use of them; beside all that hath been, and may most justly be said, of the ma... dangerous and dreadful tendencies, attendants, consequents, and fruits of them, and t... horrid abuses of them, may sufficiently plead against the use of such Stage-players, be... neither necessary nor profitable, and for the utter abolition of them: God is jealous, a... will not be mocked.

July 20. 1675.

Farewel.

TO THE
READER.

THE Decay of Religion at this day in the World, is come to ſuch an height, as that it is obſerved by all who pretend unto any Concernment therein, and Complained of by Many. By Religion we underſtand the Power of it in the Hearts and Lives of Men, and not any Outward Profeſſion of it only; much leſſe the generall preſence that is made unto it, in them by whom its power is openly denied. Neither is it manifeſt onely in the fruits of Sinfull ſecurity and the flagitious lives of all ſorts of men, but begins alſo to be ſo alſo in its effects, in the preſent ſtate of things in the World filled with Miſery and Confuſion: For the Wrath of God is many wayes revealed from Heaven againſt the ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs: and in many Nations the Viſible tokens and demonſtrations of it do abound. For, there is in them no peace; to them that go out, nor to them that come in; but great vexation is upon all their Inhabitants. Nation is deſtroyed of Nation, and City of City; for God doth vex them with all adverſity. For whatever may be the thoughts and counſells of men in theſe things, the Judgements of God are not meerly ſubſervient unto their luſts and paſſions; it is his own controverſie with the world for neglect of the Goſpell and oppoſition unto it that he pleadeth in them, neither can our preſent reſpite in the enjoyment of outward mercies be any evidence unto us, that we are not the objects of the ſame diſpleaſure. All men are in the ſame condition among whom the ſame ſins and the ſame relapſes from the power of religion are found, for God is no Reſpecter of perſons. It is indeed an effect of divine patience, which if abuſed unto ſecurity, will iſſue in a more ſore revenge. In the mean time the Voice of God unto us in all the miſeries and deſolations we hear of in the world, is, that unleſs we Repent, we ſhall all likewiſe perish. Neither are we altogether left without pregnant warnings among our ſelves in many ſevere diſpenſations of divine providence. And thoſe who are not utterly hardened through the deceitfulneſſe of Sin, may eaſily ſee the hand of God lifted up in various intimations of his diſpleaſure. But hitherto it muſt be acknowledged, and ought to be bewailed, that the Security of the world ſeems to be unſhaken, and the inundation of Sin not to be ſtemmed in the leaſt meaſure.

What are the reaſons and cauſes of the preſent generall defection, from the Truth, Power, Holineſſe and Glory of the Goſpel or Chriſtian Religion, I have enquired into and declared in a peculiar Treatiſe deſigned unto that end. Some few things ſuited unto the preſent occaſion may be here obſerved. All decays in Religion begin in individuall perſons, though it extend it ſelf unto families, and ſo the infection ſpreads unto greater ſocieties, Eccleſiaſticall and National. For ſuch alſo is the order in the genuine progreſſe of the power of Religion whereunto it is oppoſed. The teſtimony that God gave unto Abraham was, that keeping the way of the Lord himſelf, he taught and commanded his Children and houſehold after him ſo to do. And if the living power of Godlineſſe expreſſed in the Hiſtory of Chriſt, and the Goſpel in an holy Converſation, be not preſerved in Individual Perſons; the Profeſſion of the pureſt Religion in Churches, or the higheſt Preſence unto it in Publick, National Acts are neither uſefull to the Souls of men, nor do any way tend unto the Glory of God. And the ſole uſe of all outward Religious Order and Profeſſion is loſt, where they are not applyed unto the Incentiving and promoting of Holyneſs, or Evangelical Obedience in particular Perſons. Wherefore if any Revival of the Power of Religion in the World may be yet hoped for; if any ſtop may be put unto the Fatal Declenſion, which it ſuffers under, the forming and reſtoring of the Principles of it in the Hearts and Conſciences of ſuch Perſons is the way whereby it muſt be attempted; from and by them muſt it be diffuſed into Families, and greater Societies: Here muſt all Reformation begin, or in the uſe of means ſuited thereunto. How this may be effected, we have one inſtance among many, propoſed unto us in the enſuing Diſcourſe.

The General and undoubted Reaſon of all ſins and miſcarriages amongſt men, is the neglect

of the Holy and Perfect Rule of Obedience, or of the Law of God, without a recourse unto a Diligent Conſcientious Attendance thereunto, without a due Senſe of the Authority of God therein; and of the Account which they muſt ſhortly give of their regard unto it; there can be no juſt Expectation of the Re-introduction of the Power and Glory of Religion. And many wayes there are, whereby men are diverted from the due Conſideration of, and holy compliance with this Rule.

First, *Falſe and Corrupt Interpretations of the Law*, do countenance many in *Various Luſts*; and the *neglect* of *Moſt* of the *Duties*. The Phariſees of Old repreſenting the Deſign and Senſe of the Law, as regarding Outward Acts and Practices only, laid an Axe to the Root of all True Holineſs and Religion in the Apoſtatizing Church of the Jewes. Under a Pretence of Eſtabliſhing a falſe Legal Righteouſneſs, they deſtroyed the true Righteouſneſs of the Law. And theſe things go together always. Thoſe who plead for a Righteouſneſs of their own, as it were by the Works of the Law, do conſtantly by Falſe Gloſſes and Interpretations deſtroy the Spirituality, and all Animating Principles of the Law it ſelf. For, rightly to underſtand the Senſe of the Law, and to ſeek for Righteouſneſs by it, or as it were by its Works, are altogether Inconſiſtent: whereas therefore, many men, partly by their Natural Blindneſs, are not able to diſcerne the Spiritual Senſe of the Law, and partly out of their Diſlike of, and Enmity unto it, will not comply with the Light which is tender'd unto them, they have ſought by Falſe interpretations to Accommodate the Law it ſelf unto their own Luſt and inclination. So evidently was it with the Phariſees of Old. Nor are the Preſent Apprehenſions of many about thoſe things much different from theirs. For ſuch Expoſitions of the Law are embraced, wherein there is little Reſpect unto the Spiritual frame of the Heart, or the Internal Actings of the Adverſe Principles of Sin and Obedience: The Extent of the Commandement is alſo by many exceedingly ſtrained, nor will any thing ſcarcely be allowed to be Commanded or Forbidden in it, but what the Letter doth plainly expreſs. And it is evident how ſuch Apprehenſion, will inſenſibly weaken the Senſe of a Neceſſity of Univerſal Mortification, and abate the Diligence of the mind in endeavouring after a renewed Spiritual Frame of Heart; by ſuch means a Declenſion from all true Holineſs and Piety will be effectually promoted. For, when men once begine to ſatisfie themſelves in the outward Duties of Divine Worſhip and Righteouſneſs, which if alone, are but a dead Carcaſs of Religion, they will not long abide in a Conſcientious Obſervation even of them.

2. *The ſeparation of the Duties of the Law from the Grace of the Goſpel*, will have the like effect. For this will quickly iſſue in a prevalence of Morality, ſet up in oppoſition unto true Evangelical Obedience. And there is no way whereby the whole Rule of Duty can be rendred more ineffectual and uſeleſs unto the ſouls of men. For take away that Reconciliation which is made in Chriſt between the Law and the Goſpel, and it will prove a killing Letter only. And ſo far as this imagination is gone about it quickly manifeſts it ſelf in its Fruits. For every attempt of men againſt the Grace of God will iſſue in the ruine of morality among themſelves.

Such Apprehenſions as theſe in a coincidence with abounding temptations ſuited unto the Luſts of all ſort of men, cannot but promote the Intereſt and prevalency of Sin and Antichriſt in the World. However manifeſt it is, that that is a great neglect and contempt of the holy Rule of obedience in the moſt, with great ignorance and miſunderſtanding of the deſigne and ſenſe of it in many. Wherefore an upright endeavour to Declare and Vindicate the Authority and meaning of it, as alſo to make Application of it unto the Conſciences of profeſſed Chriſtians, to direct them in, and preſs them unto the conſtant performance of obedience, cannot but be eſteemed ſeaſonable, and through the bleſſing of God may be ſingularly uſeful. So our Lord Jeſus Chriſt himſelf obſerving the miſchief that had befallen the Church by the falſe expoſition of the Law, obtruded on the people by the Phariſees, began his Prophetical Miniſtry in the vindication of it from their corrupting gloſſes, reſtoring its priſtine Crown of purity and ſpirituality, as the Jewes have yet a Tradition, that it ſhall be ſo in the dayes of the Meſſiah. And on the ſame conſideration it cannot be denied, but that the Endeavour of this worthy ſervant of Chriſt in the work of the Goſpel, the Author of the enſuing Expoſition of the Decalogue, is both ſeaſonable and worthy of Acceptation. For as other endeavours alſo are required in all them on whom

whom it is incumbent, to take care in their reſpective ſtations for the improvement of Holineſs in the Church, and the obſtruction of the priviledges of Sin, what in them lieth; ſo for the reaſons before-mentioned, that in this particular way is peculiarly ſeaſonable and uſeful. And I am perſwaded, that every pious, humble and unprejudiced Reader, will judge that much benefit may be obtained by his performance. Some may eaſily ſee how ſhort that meaſure of Duties which they have preſcribed unto themſelves doth come, of what is indiſpencibly required of them; and others may take a plain proſpect of that whole Scheme of Obedience in principles, matter, manner, and end which they ſincerely endeavour to come up unto. And ſundry things there are which appear to me with a notable degree of Excellency in the whole diſcourſe.

1. Plainneſs and perſpicuity in teaching, ſeems to have been deſigned by the Authour throughout the whole book. Hereby it is accommodated unto the meaneſt Capacities, which is the greateſt excellency of Diſcourſes of this nature as unto outward Forme and Order. For, whereas its only end is to direct the Practiſe of all ſorts of Chriſtians, all Ornaments of Speech, every thing that diverts from plainneſs, ſobriety, and gravity, is impertinent thereunto. Wherefore as the things themſelves treated of, are ſuch, as the moſt wiſe, knowing, and learned among Believers ought to be exerciſed in continually: So, the way and manner of their Delivery or Declaration, is accommodated unto the underſtanding and Capacity of the meaneſt of them that are ſo, that benefit may redound unto all.

2. In particular inſtances and caſes relating to daily practiſe are ſo diſtinctly propoſed, ſtated and determined, as that the whole is a compleat Chriſtian directory in our walking before God in all duties of obedience; let the pious Reader ſingle out any one duty or head of duties to make his tryall upon, and if I greatly miſtake not, he will diſcerne with what wiſdome, and from what deep experience his plain directions are managed, and do proceed. As to give a particular inſtance, let him conſider what he diſcovereth concerning publick Prayer, and the Miſcarriages therein, which men are lyable unto, pages 52. 53. or apply himſelf unto what he ſuppoſes himſelf more immediately concerned in, unaffected plainneſs, perſpicuous brevity, with ſolidity of judgment, will every where repreſent themſelves unto him.

3. Adde hereunto, that conſtant reſpect which is had in the whole diſcourſe unto the heart and inward principles of Obedience, with the contrary actings of the fleſh, and temptations of all ſorts. And thence it is that theſe Diſcourſes, (though delivered with all plainneſs of ſpeech) will not be well underſtood by any, but thoſe who in ſome meaſure have their ſenſes exerciſed to diſcern both good and evill.

In the whole a full teſtimony is given, not onely againſt the profligate lives of many called Chriſtians, but that barren careleſs profeſſion alſo, which too many ſatisfie themſelves withall; who pretend more unto the truth and power of Religion. And as theſe who are ſincere in their obedience, may in the examination of themſelves, by the rules here laid down, diſcern the decays which poſſibly they have fallen under in this hour of temptation which is come on the face of the earth, to try them that dwell therein; ſo alſo may they be directed in their Chriſtian courſe unto the glory of God, and the Comfort of their own Souls: Which that all may be, is the hearty deſire of,

Chriſtian Reader,

Thy ſervant in the Work of

the LORD,

JOHN OWEN.

TO THE
CHRISTIAN READER.

THE excellent and usefull labors of this worthy Author, have long since obtained the best Epistle of commendation; even that which the great Apostle *Paul* accounted so compleat a Testimony, as made all other commendatory Epistles in his esteem to appear superfluous; that, I mean, mentioned by him, 2 *Corinth.* 3. where he tells the believing *corinthians*, that *they were his Epistle*, meaning that their Conversion and graces wrought in them by his ministry, gave a sufficient witness to the worth and dignity thereof. This Epistle of commendation (I say) God hath so eminently bestowed upon the ministerial endeavours of this holy man Mr. *Durham*, both in Press and Pulpit, that the prefixing my Epistle of commendation to this excellent Exposition of the Decalogue, was judged by my self to be but an attempt, to make the Sun appear more resplendent by the faint and feeble light of a Candle. But since some are pleased to put an undeserved value upon my approbation of this worthy undertaking, I could not but upon this occasion signifie that in my apprehension, the ensuing Treatise its design and tendency so advanceth holiness of heart and life, and withal is compiled with that strength and clearness of judgment, and holy warmth of affection, as that (by Gods blessing) it may preserve and reduce many in this sinful age from those impieties, that so abound therein and may prove an excellent antidote against them, as by the good providence of God, it is brought forth in a time wherein 't is coetaneous with them. In the hopefull expectation whereof, I commit thee and this worthy work to the blessing of God, in whom

I am thy faithful Friend to serve
thy Soul

London, Novemb.
1675.

WIL: JENKYN.

AN

AN EXPOSITION OF THE TEN COMMANDMENTS, Delivered in ſeveral LECTURES.

EXOD. 20. 1. 2.

And God ſpake all theſe words, ſaying, I am the Lord thy God. which have brought thee out of the Land of Egypt, *out of the Houſe of Bondage.*

BEing (through Gods ſtrength) reſolved to Eſſay the opening of the Ten Commandments, all that we ſhall ſay, by way of Preface, ſhal be to give you an account of the Motives which have engaged us in this Work.

The firſt is the Excellency of this Scripture, it being by the Lord himſelf intended as a comprehenſive ſum of his peoples duty, and commanded to us from this, that though all the Scripture be his Word, yet this in a ſingular manner is ſo; for he ſpake all theſe words himſelf, and by a Voice immediatly formed by himſelf; he pronounced them firſt to his people, and afterward twice by his Finger (that is, immediatly by himſelf, without making uſe of any Pen-man, as in other Scriptures) he wrote them for his peoples behoof upon two Tables of Stone, which were afterwards commanded in a ſingular manner to be kept in the Ark, *Deut.* 10. v. 2. 5. and to be learned, *Deut.* 5. 1. as alſo to be written on the Poſts of their Doors, and diligently preſſed on their Children, *Deut.* 6. 7. 8. 9. 10. In opening of which Commandments, not only the Prophets and Apoſtles, but our bleſſed Lord in that Sermon of his upon the Mount, *Matth.* 5. 6. 7. doth much inſiſt.

The ſecond is the uſefulneſs of this Scripture, and of the knowledge of it to all that would know what is pleaſing to God, that they may be fitted for duty to him and may know what is diſpleaſing to him; that they may know ſin, and how to eſchew it, and may be ſtirred up to repentance when they have fallen into it, this being the Laws property, that thereby is the knowledge of ſin, *Rom.* 7. 7. and ſo likewiſe the knowledge of duty; therefore it is ſummed in ſo few words, that it may be the more eaſily brought into, and retained in the memories and hearts of his people: For which cauſe alſo of old and late, has it always been recommended, both in the Word, *Deut.* 5. 1. and in all Catechiſms to be learned as a Rule of mens walking; and yet ſo comprehenſive is it, that without pains and diligence to come to the underſtanding thereof men cannot but come ſhort of the great ſcope thereof.

The third is the great ignorance, that is amongſt not a few, of the meaning of this uſeful and excellent Scripture, and eſpecially in this ſecure time, many not knowing

they break the Commandments when they break them, at least in many material things, and this draweth with it these sad effects: 1. That there are few convictions of sin. 2. Little repentance for sin, 3. Much security, presumption confidence in self-righteousness, and the like, upon which the ignorance of this Scripture hath great influence, even as amongst the Jews the ignorance of its Spiritually made many neglect the chief part of holiness, and proudly settle on self-righteousness, and slight Christ the Mediator; as we may see in *Pauls* example, *Rom.* 7. 9. and this was one reason why our Lord expounded it, that by it sinners might see more the necessity of a Mediator, who is the end of the Law for righteousness to all that believe, *Rom.* 10. 4. And as these effects are palpable at this time, so we conceive it useful to follow the same remedy; this evil being not only amongest the prophane, but amongst the most formal and civil, who stumble at this stone; yea, many believers are often so much taken with cases and light in Doctrinal truths, that they heed not sufficiently the meaning of the Law, whereby their convictions of sin tenderness in practise, constant exercise of repentance, and daily fresh applications to the Blood of Sprinkling are much impeded.

And although it may seem not so to suit the nature of this exercise (for it would be noticed, that the Author delievered this Doctrine of the Law in several Lectures on the Sabbath-morning before Sermon, in which time he formerly used to read and expound a Chapter of the Holy Scriptures, or a considerable portion thereof, which Lectures are not now distinguished, because of the close connection of the purposes) yet considering the foresaid reasons, and the nature of this excellent Scripture, which cannot hastily be passed through (it having much in few words, and therefore requiring some convenient time for explication) & considering the weight of it, and its usefulness for all sorts of hearers, we are confident it will agree well with the end of this Exercise, (which is the end of opening all Scripture) to wit, peoples instruction and edification, to insist a little thereon.

Our purpose is not to aim at any great accuracy, nor to multiply questions and digressions, nor to insist in application and use, but plainly and shortly (as we are able) to give you the meaning of the Law of God: 1. By holding forth the Native Duties required every Commandment. 2. The sins which properly oppose and contradict each Commandment, that by these we may have some direction and help in duty, and some spur to repentance, at least a furtherance in the work of Conviction, that so by it we may be led to Christ Jesus, *who is the end of the Law for righteousness to every one that believes*, Rom. 10 4. which is the principal intent of this Law, as it was given to *Israel*.

To make way for the Exposition, we shall 1. Lay down some Conclusions which arise from the Preface. 2. Give you some ordinary distinctions. 3. Clear and confirm some Rules or Observations useful for understanding of the whole Law.

The first Conclusion that we take for granted is, that this Law (as 'tis Moral) doth tye even Christians and Believers now, as well as of old; which appears from this, that he who is God the Law-giver here, *Acts* 7. 38. is the Angel Christ, and 'tis his Word, as is clear, *vers.* 30. 31. as also the matter of it being connatural to *Adam*, it did bind before the Law was given, and that obligatory force cannot be seprated from its nature, (though the exercise of Right Reason in Nature be much obliterate since the Fall) therefore Christ was so far from destroying this Law in its Authority, and *Paul* so far from making it void by the Doctrine of Faith, that our Lord tells he came to fulfill it, *Matt.* 5. 17. and *Paul* shews, that his preaching of Faith was to establish it, *Rom.* 3. 31. which truth being confirmed by them both in their

Practise

Practise and Doctrine, sheweth that the breach of the holy Law of God, is no less sinful to us now, then it was to them before us.

The second Conclusion is, that though this Law, and obedience thereto, lye on Christians, and be called for from them, yet it is not laid on them as a Covenant of Works, or that by which they are to seek or expect justification; no but on the contrary, to overturn self-righteousnes, by this Doctrine which manifesteth sin and of it self worketh wrath? which is also clear, in that he is here called, *Our God*, which he cannot be to sinners but by Grace: And also it appears from the Lords owning of this sinful people as his, and his adjoyning to this Law so many Ceremonies and Sacrifices which point out and lead to Christ: and from his adding the Law on Mount *Sinai*, as a help to the Covenant made with *Abraham*, *Genes.* 17. (which was a Covenant of Grace, and was never altered, as to its substance) in which the people of *Israel*, as his Seed, was comprehended; therefore it appears that this was never the Lords intent in covenanting thus with his people, that they should expect righteousnes and life by the adjoyned Law, but only that it should be useful in the Hand of Grace to mak the former Covenant with *Abraham* effectual: So then, though we be bound to obey the Law, we are not to seek righteousnes or life by the duties therein enjoyned.

The third Conclusion is, that both Ministers in preaching, and people in practising of this Law, would carry with subordination to Christ, and that the duties called for here are to be performed as a part of the Covenant of Grace, and of the obligation that lyeth upon us thereby, & so all our obedience to God ought still to run in that Channel.

If we ask how these two differ, to wit, the performing the duties of the Law, as running in the Channel of the Covenant of Grace, and the performing of them as running in the Channel of the Covenant of Works, or how we are to go about the duties of the Law with subordination to Christ and his Grace? I answer, they differ in these four things, which shew, that these duties are not onely to be done, but to be done in a way consistent with, and flowing from Grace: which also follows from this, that in the Preface to the Commandments, he stileth and holdeth himself forth as *Redeemer* to be the object of our duty, and the motive of it.

1. They differ, I say first, in the End or account upon which they are performed; we are not to perform duties that life, pardon, or enjoying of God may be meritoriously obtained by them, but to testifie our respect to him who hath provided these freely for us, that we should not rest in duties which are engraven on these Covenant-Blessings.

2. They differ in the Principle by which we act them, 'tis not in our own strength as the works of the first Covenant were to be performed, but in the strength of Grace, and by vertue of the promises of Sanctification comprehended in the second Covenant 2 *Cor.* 7. 1.

3. They differ as to the manner of their acceptation, duties by the first Covenant are to abide their tryal upon the account of their own worth, and the inherent perfection that is in them, and accordingly will be accepted, or rejected, as they are conform or disconform to the perfect Rule of Gods Law; but by the second Covenant, the acceptation of our performances, prayers, praises, are founded on Christs Righteousnes, and Gods mercy in him, in whom only are they sweet-smellin Sacrifices, and accepted as our persons are, for he hath made us to be accepted as to both only in the beloved *Ephes.* 1. 4.

4. They differ in respect of the motive from which they proceed; or the great

motive of our obedience in the Covenant of Grace, is not fear of threatnings and wrath in case of disobedience, which by the Covenant of Works is the main thing sways men to duties, nor is it a purchase of Heaven to themselves by their holiness, which also by that Covenant is a predominant motive of mens obedience, but it is love and gratitude, and that not simply to God as Creator, but as Redeemer, as the Text here sheweth. *I brought thee out of the House of Bondage*, it is that we may set forth *the praises of him who called us*, and that we may glorifie him that has bought us: where Duties have these qualifications, they are consistent with Grace, and subservient to it; but when those are wanting or excluded, Christ is wronged, and men turn legal, and in so far fall from and overturn Grace.

These Conclusions as necessary Caveats being laid down, we shall propose these distinctions for clearing of them,

1. We would distinguish betwixt a Law and a Covenant, or betwixt this Law, considered as a Law, and as a Covenant; a Law doth necessarily imply no more then 1. To direct. 2 To command, inforcing that obedience by Authority; a Covenant doth further necessarily imply promises made upon some condition, or threatnings added if such a condition be not performed: now this Law may be considered without the consideration of a Covenant, for it was free to God to have added, or not to have added promises, and the threatnings (upon supposition the Law had been kept) might never have taken effect; but the first two are essential to the Law, the last two, to Believers, are made void through Christ; in which sense it is said, that by him we are freed from the Law as a Covenant, so that Believers life depends not on the promises annexed to the Law, nor are they in danger by the threatning adjoyned to it: Hence we are to advert when the Covenant of Works is spoken of, that by it is not meaned this Law simply, but the Law propounded as the condition of obtaining life by the obedience of it, in which respect it was only so formally given to *Adam*: This then is the first destinction betwixt the Law, and the Covenant of Works.

2. Distinguish betwixt these Ten Commandments simply and strictly taken in the matter of them, and more complexly in their full Administration, with Preface, Promises, Sacrifices, &c, in the first sense they are a Law having the matter, but not the form of the Covenant of Works: so *Moses* by it is said to describe such righteousness as the Covenant of Works doth require, yet he doth not propound it as the righteousness they were to relye on, but his scope is to put them to a Mediator; by revealing sin through the Law, *Rom.* 10. 3. In the second sense it is a Covenant of Grace, that same in substance with the Covenant made with *Abraham*, and with the Covenant made with Believers now, but differing in its Administration.

3. Distinguish betwixt Gods intention in giving, and the Believers in *Israel* their making use of this Law, and the carnal multitude among that people their way of receiving it, and corrupt abusing it contray to the Lords mind: In the first sense it was a Covenant of Grace, in the second, it turned to be a Covenant of Works to them; and therefore it is that the Lord rejects as we may see *Isaiah* 1. 13. 66. 2. 3. *Jer.* 7. 22. their Sacrifices and Services as not commanded, because rested on by them to the prejudice of Grace, and contrary to the strain and scope of this Law complexly considered.

4. Distinguish betwixt the Moral, and Ceremonial, and Judicial Law; the first concerns manners, and the right ordering of a Godly Conversation; and because these things are of perpetual equity and rectitude, the obligation of this Law as to that is perpetual; and therefore in the expounding of it, these two terms, *Moral*, and of *Perpetual Authority*, are all one, and to be taken so. 2. The *Judical* Law is for

regulating

regulating outward Society, & for Government, and doth generally (excepting what was peculiar to the people of *Israel*) agree with the Moral Law; this as given to them is not perpetual, their policy being at an end. 3. The *Ceremonial* Law is in Ceremonies, Types, and Shadows, pointing at a Saviour to come; this is also abrogate, the substance being come; but there is this difference, that the Judicial Law is but *Mortua*, dead; and may, where't is thought fit, with the fore-going caution, be used, under the New Testament; but the Ceremonial Law is *Mortifera*, deadly, and cannot without falling from grace, *Gal.* 5. 2, 4. be revived.

5. When we speak of things Moral, we are to distinguish between things *Naturally Moral*, that is, such (as love to God and our Neighbour, and such-like) which have an innate rectitude and holiness in them, which cannot be separate from them, and things *positively Moral*, that have their obligation by a special positive superadded Sanction, so that their rectitude flows not from the nature of the things themselves, as in the former: As for instance, in the fourth Commandment it is naturally Moral that God should be worshipped, Nature teacheth it; but that he is to be worshipped on such a day particularly, that comes to pass by vertue of his positive Command; the first cannot be altered, the second by the Lord may; but till he alter it, the Authority lies still on all, and it is equally sin to sin against any of them, though without the positive Sanction, there is no obligation naturaly requiring obedience in some of them.

6. The sixth distinction is of the Moral Law in two Tables, first and second; The first contains our immediate worship, and service and obedience to God himself, and is comprehended in the first four Commandments; the second contains our mediate obedience to God in all the duties we owe to other, in the last six; they were at first so divided by the Lord himself, for there are Ten in all, *Deut.* 4. 13. From this distinction take notice: 1. That all the Commandments of the second Table are of like Authority with the first, *God spake all these words*; yea, as it appears from *Act.* 7. 38. it was our Lord Jesus. 2. The sins immediately against the first Table, are greater then those against the second; for this cause, *Matth.* 22. 38. the first is called the *First and Great Commandment*: Therefore 3. In Morals (if they be things of the same nature) the duties of the second Table cede and give place to the duties of the first Table, when they cannot stand together; as in the case of love to God, and the exercise of love to our Father and Neighbour, *Luke* 14. 26. *Matth.* 10. 37. when obedience to God and obedience to our superiours cannot consist, we are *to obey God rather then man*, *Acts* 4. 19. and we are to *love the Lord, and hate Father and Mother*, *Luke* 14. 6. 4. Yet take notice, that Ceremonials or positives of the first Table, for a time cede and give place to Morals in the second; as for relieving or preserving our Neighbours life in hazard, we may travel on the Sabbath day, according to that Scripture, *I will have Mercy and not Sacrifice, and the Sabbath was made for man, and not man for the Sabbath*, &c.

7. The seventh distinction (which is ordinary) is of the Commandments into affirmative and negative, as ye see all the Commandments in the first Table are negatively set down, forbidding sin directly; *Thou shalt not have an other gods*, &c. only the fourth is both negative and affirmative, forbidding sin, and commanding duty directly; as also the fifth only, which is the first of the second Table, is affirmative, all the rest are negative.

This distinction is not so to be understood, as if nothing were commanded or injoyned in negative Precepts, or as if nothing were forbidden in affirmative Precepts (for what ever be expressed as forbidden, the contrary is alwayes in plyed as comman-

ded, and whatsoever is expressly commanded, the contrary is alwayes implyed as forbidden) but the distinction is taken from the manner of setting them down, concerning which take these Rules or general Observations for your better understanding, many whereof are in the larger Catechism.

1. However the Commandments be expressed, affirmatively or negatively, every one of them hath two parts, one affirmative, implyed in negative Precepts, requiring the duties that are contrary to the sins forbidden; another negative, implyed in the affirmative Precepts, forbidding the sins that are contrary to the duties commanded; as for example the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain*, it implies a Command reverently to use his Name: So, *to remember to keep Holy the Sabbath day*, implies a Prohibition of prophaning it; in which sense all the Commandments may in some respect be called negative (and so a part of the fourth Commandment is negatively expressed, *Thou shalt do no work*) or affirmative; in which respect Christ comprehendeth all the negatives under these two great affirmative Commandments, *of love to God and our Neighbour*, for every Commandment doth both enjoyn and forbid; the like may be said of promises and threatnings, there being in every promise a threatning, and in every threatning a promise conditionally implyed: And this may be a reason why some Commandments are negatively expressed, some positively, to show us that both are comprehended.

2. Though the positive Commandment, or (the positive part of the Commandment) be of alike force and Authority with the negative, as to the obligation it layeth on us to duty, yet it doth not tye us to all occasions and times, as negatives do: Hence is that common Maxime, that affirmative Commands tye and oblige *semper* ever, that is, they never want their Authority, and we are never absolved from their obedience, but they do not oblige and tye *ad semper*, that is, in all differences of time we are not tyed to the exercise of the duties enjoyned; negatives again oblige both *semper* and *ad semper*, that is, alwayes, and in all differences of time: For instance, in the third Commandment, the affirmative part is to use the Lords Name and Ordinances holily and reverently in prayer, reading and hearing, &c. So in the fourth Commandment we are required to sanctifie the Sabbath, by waiting on Ordinances, &c. This makes these still duties, so as to pray, hear, &c. are still duties, but we are not to be, and should not be alwayes exercised in these duties, for we must abound in other duties also of necessity, and mercy, we must eat, and sleep, &c. and when we sleep, we can neither act love, nor fear. Again, the negative part is, not to prophane the Lords Name in his Ordinances; this may not be done at any time: The reason of the difference is this, because in affirmatives we are not alwayes tyed to the acts of Duties and Graces, but to the Disposition and Habit. Habits are a Spiritual Quality, a (*Vis*) or Power fitting and enabling for bringing forth these acts, and for the bringing them forth in the due time and season, when they shall be called for, but in sinful things we are prohibited, not only the habits, but the acts also: the one is alwayes and ever a sin, but the other is not alwayes called for as duty. If any desire Rules to know when a duty is called for; as for instance, when we are to pray, hear, &c. it is hardly possible to be particular in this, yet we may try it by these Generals.

1. Any affirmative Precept binds to present practise, when the duty required tends to Gods glory, unto which every thing should be done (as 1 *Corinth.* 10. 31.) and when the omission of the duty may dishonour him.

2. When it tends to others edification, and omitting will some way stumble and offend.

3. When some special Providences meet and concur, to give opportunity for such a duty; as for instance, the giving of Alms when we have it, and some indigent person offers, whose necessity calls for it, *Gal.* 6. 10. So when secrecy for prayer is offered, (and no other more necessary duty at that time is called for) which we are to watch unto, *Col.* 4. 2. or when we meet with some special occasion or Dispensation, pointing out to us this or that as a duty called for, such a Providence invites us to the practise of that duty: for though Providences will not make these things to become duties which are not duties, yet they will serve to time and circumstantiate duties that lye on us, by vertue of affirmative Precepts.

4. Some special occasions and times are set down in the Word, as for praying Morning and Evening, for hearing the Word on Sabbath days; and in these, and other the like duties, the examples of the Saints, so recorded for imitation in Scripture, would be observed as a Copy and patern.

5. When they have not such inconveniences with them, as cross and hinder other Moral duties of Edification, love, &c. for if they do that, they must yield and give place to these; but if no other duty be called for, then they ought to be done, for we should be in some duty. And though such duties be in themselves Moral, suppose praying, hearing, and such others, which might be instanced, yet the timing of them, or going about them at such a time, and in such a manner, is not Moral simply, but as these are by circumstances called for.

6. When without sin such a duty cannot be omitted, and although there be not any inward exercise of mind, or frame of spirit suitable thereto, yet the Conscience calls for it, or there is some on special occasion or other that puts us to it.

3. Observe, that this Rule of Negatives tying *ad semper*, or obliging in all circumstances of time, is not to be understood, but where the matter is Moral; therefore we would distinguish again betwixt negative Morals, and negative Politives, for Positives, whether negative or affirmative, give still place to Morals, As for instance, that part of the fourth Commandment is negative, *In it* (that is, one the seventh day) *you shall do no manner of work*, yet sometimes, when necessity calls for it, some manner of works is lawful on that day, because it is only a negative Positive, and not a negative Moral: And so *David's* eating of Shew-bread, was against a negative Command, though not against a negative Moral, but a negative Politive.

4. Take this Rule, that in all Commands, joyntly and severally, we would have special respect unto the scope God aims at by them all in general, or by such a Command in particular: now the general scope is (2 *Cor.* 7. 1. 1 *Pet.* 1. 15. 16.) perfect and absolute holiness, even as he is holy; and therefore whatever he requires, he requires that it be absolutely perfect in its kind, as that our love to him be with the whole heart, &c. and so our love to others be as to our selves; our Chastity and Purity, all must be absolute. (see 1 *Tim.* 1. 5.) This Rule will teach us what we are to aim and level at: And whatever Exposition of the Commandments comes not up to this scope, is no doubt defective; and by this Rule only can we be helped to the right meaning of every Commandment, for each of them has its peculiar scope, both as to the duties it requires, and sins it condemns. And by this Rule it is that our Lord Christ (whose Exposition with that of the Prophets is best) draws in the least and smallest branches of filthiness to the seventh Commandment, which dischargeth all things contrary to perfect and compleat Purity.

5. The fifth Rule is, that the Law is spiritual, *Rom.* 7. 14. and that not only outward obedience to such duties, or outward abstinence from such sinful acts is called for, but the Law, having a spiritual meaning, calls for spiritual service, and that in these

three:

three: 1. As it requires spiritual duties, such as Faith, Fear, Love to God, and others, right habits, as well as right affections, and outward actions; and therefore *Paul*, to prove the spirituality of the Law, instanceth in the habit of Luft, *Rom.* 7. a thing thereby discharged. 2. The Law is spiritual, in that the obligation there reaches to the Spirite, and very inwards of the Heart, affections and thoughts, as well as to the outward man; the love it requires, is love with all the Soul, Heart and Mind. Hence there is Heart-Idolatry, Murder, and Adultery, as well as outward, there condemned. 3. It is spiritual, in respect of the manner, it requires as to all outward duties, that they be done to a spiritual end, from a spiritual principle, and in a spiritual way, opposite to the carnal way, to which the unrenewed heart of man is inclined, in which sense we are commanded to walk in the Spirit, *Gal.* 5. 16. and so praying and praising, which this Law calls for, is praying and praising in the Spirit, 1 *Corinth.* 14. *vers.* 14, 15, 16.

6. A sixth Rule is, that beside the duty expressed, there is more implyed in the affirmative Commands; and beside the sin pitched on, there is more forbidden in the negative Precepts, even all duties and sins of these kinds, in whatsoever degree: As for example, in the affirmative Commands: 1. Where the duty is commanded, all the means that may further it are commanded likewise: Hence under care to preserve our Brother, *Levit.* 19. 17. 18. it is commanded that we should reprove him, &c. 2. Where any thing is commanded as a duty, all duties of that kind are commanded: as keeping holy the Lords Day, is commanded in the fourth Commandment: then hearing, praying, watchfulness all the Week over, and all things belonging unto the Worship of God that day, such as Tythes, that is, maintenance for a Ministry, calling of fit Ministers, bulding Churches, &c. are required, though they be not all duties of that day. 3. Where a duty is required, the owning and suitable avowing of the duty is required also: and so believing in God, and the profession of Faith are required in the same Commandment, *Rom.* 10. 10. 4. Where the duty of one Relation is required (as of Childrens subjection) there is required the duty of the other Relation (as of Parents) yea, and also of all under that name.

Again, in negative Precepts observe: 1. Where great sins are forbidden, all the lesser of that sort are forbidden also: as under Adultery, Murder, and Idolatry, all light, obscene Whorish words, wanton looks, unchaste thoughts, revenge, rash anger, wordly affections, &c. are forbidden; and they are comprehended and prohibited under the grosseſt terms, to make them the more detestable, odious, and dreadfull. 2. All means that may prevent these sins are commanded, and all snares, or occasions or incitements to them are prohibited. 3. Where any sin is forbidden, there the least scandal about it, or the least appearance of the guilt of committing it, is forbidden also: for God will have his people holy, and shining in holiness, unspotted, and without scandal, and abstaining not only from all evil, but from all appearance of it, 1 *Thess.* 5. 22. 4. We are not only forbidden the committing of such sins our selves, delighting in them, and inclining to them, but accounting light or little of them in others; yea we are commanded and ought to mourn for them, when committed by them.

7. The seventh Rule is, whatever duty lies upon others, we are commanded in our places to further them in it, as Masters are to further their Servants, Husbands their Wives, one Neighbour another, by advice, direction, incouragement, prayer, and other helps, as in the fourth Commandment is clear, where the Servants duty, & the Strangers, is imposed on the Master; and whatever sin is discharged in our selves, we are discharged any manner of way to partake in the same with others, whether by advice, example, connivance, unmuttering occasion, or by sporting and laughing at it, or

them; for so the Rule is, 1 Tim. 5. 22. *Keep thy self pure, partake not of other mens sins*: Men may be free themselves, as to their own personal breaches, and yet highly partake of others breaches of the Law.

8. The breach of one Commandment virtually breaks all; there is such a connexion and linking together of the Commandments, that if the Authority of God be slighted in one, it is so in all, *Jam.* 2. 10. 1 *John* 4. 20.

9. One thing may in divers respects (as an end or means) be commanded or forbidden in many, yea in all the Commandments; as ignorance and drunkenness are, because they disable for all duties, and dispole to all sins: Of this kind is idleness also; and so knowledge, sobriety, watchfulness, &c. are commanded in all the Commandments; for without these men are unfitted and incapacitated for performing any commanded duty.

10. The tenth and last Rule is, the Law is holy, just, and good: therefore the least motion against it, or discontentment with it, is sin, *Rom.* 7. 12. In sum: take these few watch-words concerning the obligation of the Law.

1. That it obligeth to all duties, and to all sorts of duties, publick, private to God, to others, and to our selves: and that words, actions, gestures, yea thoughts; and the least motions of the heart, come under its obligation: his Commandment is exceeding broad, so that there is nothing so little, but it ought to be ruled by this Word, and that in all persons of all Ranks, whether as to doing or suffering.

2. That it obligeth to the right manner of duties, as well as to the matter, and to every thing that belongeth to duties; and thus in its true extent it reacheth to the forbidding of all the sins that are contrary to duties commanded.

3. That it obligeth the whole man, the outward, in deeds, words, gestures, and appearances or shews; the inward, in the understanding, will, affections, memory; consciences; and so it requires that the mind, will, and whole nature be sanctified, and conform to all these Commands.

5. That it obligeth to obedience in all these alwayes, and in the highest degree, so that the least disconformity in habit or act is a transgression, the obedience it requires is perfect in all these respects, that not only there must be no breach of any of these Commands directly, much lesse a continuance in a breach; but that also 1. There must be no appearance of breaking them, 1 *Thes.* 5. 22. 2. There must be no consent to break them, though it come not forth to act, *Matth.* 5. 28. There must be no casting our selves in the way of any temptation or snare, whereby we may be inticed or occasioned (to speak so) to break them; as *David* was by his looking on a woman, 2 *Sam.* 11. 2. which *Job* guards against, *Job* 31. 1. *Psal.* 1. 4. there must be no corrupt motion, affection, or inclination to evil, even where it gets not assent, there must be no tickling of delight in the thing, though the heart dare not consent to act it; nor any discontentment with the restraint that keepeth from such a thing, or secret wishing that such a thing were lawful; but on the contrary, we must account every commanded thing right, *Psalm* 119. 128.

5. The involuntary motions of the mind which never get assent to any of these evils, nor are delighted in, yet even these are prohibited by this Law, because they flow from a corrupt Fountain, and are the Evidences of disconformity to Gods Image in our nature, and they ought not so much as to be in us. Hence doth the Apostle complain of lust, *Rom.* 7. though resisted by him.

6. It teacheth not only to streams of actual corruption, but to the Fountain of original sin, whereby we entertain within us the seed and incentives unto actual evils that contradict this holy Law. By all which we may see what holiness it calls for, and how

often (if we were examined in all the Commands by these Rules) we would be found defective and faulty, and what matter of humiliation and repentance we may have for what is past, and what challenges we may have hereafter from this Law, with what need of continual applications to the Blood of Sprinkling, and of Washings in that open Fountain, to the House of *David*, and Inhabitants of *Jerusalem*, for sin and uncleanness, and what need of endeavours to have our steps ordered more exactly according to it.

Before we close the Preface, I shall first add two distinctions more, then two more Rules; 3. Give you some Scriptures for your memories sause, 4. Give some directions or helps to those who make conscience to study this Law. 5. Answer and clear a special case.

1. Then ye would distinguish betwixt this Law as given to *Adam*, and as given to *Israel*: for as given to him it was a Covenant of Works, but as given to them it's a Covenant of Grace, and so from us now it calls for Gospel-duties, as Faith in Christ, 1 *Tim.* 1. 5. Repentance, Hope in God, &c. and although it call for legal duties, yet in a Gospel manner; therefore we are in the first Commandment commanded to have God for our God, which cannot be by sinners obeyed, but in Christ Jesus, the Covenant of Works being broken, and the tye of Friendship thereby betwixt God and Man made void; so that now men, as to that Covenant, are without God in the World, and without Christ and the Promises, *Ephes.* 2. 12. 13. And so our having God for our God, (which is pointed at in the Preface to the Commandments) and Christ for our Saviour, and closing with his Righteousness, and the Promises of the Covenant, (which are all Yea and Amen in him) must go together.

2. Distinguish betwixt the divers Administrations of the Covenant of Grace, and of the Law, in respect of Positives, falling under the second Commandment; for that Commandment tyed the *Israelites* before Christ to Circumcision, Sacrifices, the seventh day of the Week, and other Ceremonies agreeable to the Administration of the Law, and Covenant of Grace then: but now it forbiddeth them to us, and requireth other duties, for the Priest-hood being changed, there is of necessity a change also of the Laws belonging thereto, yet that Commandment, as a part of the Moral Law, doth perpetually oblige and tye to worship God, and none other, and that according to the manner which he prescribes.

Next unto the Rules already laid down for the better understanding of the Commandments, we add two more.

The first is, that the Commandments are so to be expounded, as that none of them may contradict another, that is, there is nothing commanded in one that is forbidden in another, or contrary; one duty doth not justle with nor thrust out another, but they differ only; and then two duties coming together, in that case one of them ceaseth to be a duty for that time: as is said in that distinction of affirmative and negative Commands.

The second Rule is, that all these Commandments bind and call for obedience from men, according to their places, and other qualifications and circumstances: The fifth Commandment calleth for one thing from a Magistrate, another from a Subject; a Magistrate is to edifie one way, a Minister another, a private Christian another; a Servant is one way to reprove his Fellow-servant, a Master another way: The Law requires more from a man of parts, power and riches, then from another, as to exercise and improvement of these gifts: The Law being just, has in it a proportionableness to places, parts, &c. and sets bounds to stations, but alters them not, nor confounds them.

3. For

3. For the help of your memories, and that ye may have these Rules more obvious, ye may draw them all under these five Scriptures.

The first Scripture is, *Psalm* 119. v. 96. *Thy Commandment is exceeding broad*; which though it be more extensive in its meaning, yet it doth certainly include this Law, which in an especial way is *the Commandment*, and in the sense and comprehensive meaning thereof is *exceeding broad*; for it takes in the fulness and extent of the whole Law, in its obligation, as to all things, persons, and duties of all sorts.

The second Scripture is, *Rom.* 7. 14. which speaks to the Spirituality of the Law in the obedience which it calleth for, *the Law is Spiritual*.

The third Scripture is, *Rom.* 7. 12. which speaks the perfection of its nature, *the Law is Just*; therefore fretting against what it commandeth, or wishing it were otherwise, is a breach thereof; *it is holy*; therefore to be discommonable unto it, is to be unholy; it's good, and therefore it ought to be loved and delighted in.

The fourth Scripture is, 1 *Tim.* 1. 5. and it speaketh the great end of the Law; *The end of the Commandment is Charity out of a pure Heart, and a good Conscience, and Faith unfeigned*; which threefold End speaketh out the absolute purity and holiness called for in our love to God and others, so as to have a good conscience in this before God: all which must flow from unfeigned Faith without presumption, resting on Jesus Christ, who is in this sense the end of the Law.

The fifth Scripture is, 1 *Tim.* 1. 8. *The Law is good, if a man use it lawfully*: and this guards against abusing of the Law, and puteth us to the lawful use of it. There are extreams in abusing the Law; as 1. When it is used to seek Righteousness by it. Again 2. When the Authority of it is pretended for something it Warrants not, such as the Traditions of the Fathers, *Matt.* 15. seeking of Salvation by the observation of Circumcision, &c. 3. When its Authority in practise is denyed. 4. When it is turned from practise to vain speculations and questions. 5. When it is so used as it deters and scares from Christ. 6. When it is so made use of, as it oppresses and discourages a Believer, for whose sake (1 *Tim.* 1. 19.) it was never made or appointed as to its threatnings and condemning Power: And lastly, in a word, when it is not used to the ends, and in the manner expressed, in the former Scriptures.

Fourthly, Because the study of this Law is so singularly useful, we not only press & commend it, but add further some few directions, whereby we may be helped rightly to use it, and to guard against the abuse of it in our hearing and reading of it.

1. The first direction is, ye would look on it as Gods Word, and take it as if ye heard himself from *Sinai* pronounce it, that so ye may tremble, and be more affected with holy fear when ever ye read, hear it, or meditate upon it; for so was the people affected when it was first promulgate.

2. Be much in prayer for grace to take up its meaning; *David* (*Psal.* 119. 18. &c.) prayed often for this, and thought it not unbecoming a King, yea a believing King, and a Prophet, to study this Law, and pray much for opened eyes to understand the meaning thereof.

3. In your reading seek to understand so as to practise it, for that is the end of knowledge, and the end the Law it self aims at, *Deut.* 5. 1, 2. we knowing no more in Gods account then what we endeavour honestly to practise; and not aiming at practise, indisposeth both for understanding and practise, and makes men exceeding careless.

4. As ye hear and learn any thing to be duty or sin, reflect on your selves, and try whether that be sin in you, and how far short ye are in that duty; for this is the proper

use of the Law, to reveal sin and transgression, *Rom.* 5. 13. and therefore it is called a *Glass*, *Jam.* 1. 23. 24. and ye would look in it to see ye may know what manner of persons ye are, and may know what spots are upon you.

5. When the Law discovers sin, ye would open your Bosom to let in Convictions; for the Law entered that sin might abound, not in practise, but in sense feeling, and conscience, *Rom.* 5. 20. and follow these Convictions by repentance, till they necessitate you to flye to Christ, and leave you there.

6. Take help from Christs Sermons, and the Prophets, to understand this Scripture, for they are the only Canonical; and therefore the best Commentary upon the Commandments; yet ye would not despise the light holden forth in humane writings, such as the larger Catechism, which is very full as to this, and if concionably improved, will prove exceeding profitable for your instruction.

Lastly, The Grave Case that we would speak unto, before we enter particularly on the Commandments is, whether any of these Commandments may be broken in our sleep, by Dreams, Imaginations, Actions, &c. which otherwise are unlawful, or whether when a man is sleeping and dreaming he be subject to the Rule of the Law, and if its obligation extend to him even then? This question hath its own difficulty, and although it be not good to be curious in it, yet it wants not its own profit, as to the peace and quietness of Gods people, or to their humbling and stirring up unto repentance, if it be rightly decided. I know almost all run on the negative, as if men were not in the least guilty of sin by such Dreams, upon this ground, upon this ground, because they are not then in capacity to use and exercise their reason, but that they are in this case as mad, distracted, or frantick men. I desire to be sober in speaking to this; yet I shall adventure to speak my mind a little about it, with the reasons of it.

And 1. we say there is a great difference betwixt sleeping dreaming men, and mad-men. 2. Because madness is wholly in it self penal, and is a disease following sinful man as other diseases: but so it cannot be said of such dreaming; for as sleep was natural (there being before *Adams* Fall a Day and a Night as well as now, and there being an instance then of *Adams* sleeping) so must dreaming be, being procured by the restlessness of the Fancy, and the rowling of the Imaginations, which is some way natural; but that men dream of such subjects, or that their dreams are of such a nature (as filthy or prophaine) seems clearly to follow sin, which dreaming simply doth not; and therefore man is not so passive in this, as in madness. 2. Because in dreams men have more use of Reason, then in madness, though (as the School-men say) that use be imperfect, yet as they grant (and Experience confirmeth it, and *Augustine lib.* 10. *Confess.* acknowledgeth it in himself) men may reason and debate in sleep, yea sometimes reject some motions, and though dreaming yet not give consent unto them; and that upon reasons which at other times possibly they will imbrace. Hence is it that there is a sort of suitableness and likeness betwixt mens dreamings, and their rational actings when waking; children and unlearned, or men in a distemper, having more foolishness and less reason in dreams, then these who have more use of reason; but wise men in a distraction, and natural fools, have no such difference then. Beside, we conceive that dreaming is more proper to reasonable men then Beasts, and to men that have exercise of reason then to children, but madness may be in all. 3. Because a mans former carriage in moral things hath much more influence on his dreams when he has clear use of reason, then it can be said to have upon him when in madness, as to the things committed by him in it. 4. Neither is it without some weight, that under the Law, *Levit.* 15. *Deut.* 23. 10. Sacrifices and Washings were appointed for some sins committed in sleep and dreaming (whatever they be

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in themselves) which were not appointed for the sins of such as were franick: All which put together, and duly considered, we cannot look upon sins, I mean things otherwise unlawful, in dreaming, and sins in distraction, as equal.

Yet secondly, there be some things that we willingly grant in this matter: As 1. That we do not comprehend under these sinful dreams every passing transient thought or motion in sleep, which has meerly an idleness and unprofitableness with it, which though it might possibly be sinful in men waking, (when they should aim in the least thought at something edifying) yet we think dreams that are meerly (so to say) negative, that is, not sinful on the matter, are not to be accounted sins; nay, not yet sins historically, as it were, objected to the fancy, or only objectively proposed; I say they are not sinful, because mans fancy at such a time is open to such Representations, and cannot hold them out, especially seeing they may possibly be carried in by the Devil, who certainly waits these times; but there are other sinful dreams, such as that of Onesicritus, *Levit.* 15. through occasion of which there is effusion of seed, rising in passion, delighting in revenge, it may be (as we have heard) to the committing of some act, such have (as it were) a more diliberate consent with them, and sometimes delight, yea, sometimes external motion of the body endeavouring the accomplishments of its desires: in all which it seems hard to say, that a man is passive only; and when the subject of the dreams are such things as a natural Conscience will come and tremble at, it is of these we speak.

2. We conceive there is a great difference, as to degrees of sinfulness, betwixt such sinful motions, desires, delectations, &c. that are in a waking man, and the same in one a sleep; the guilt is much less by many degrees in the one, then in the other.

3. A difference is to be made betwixt gross sins objectively represented to the fancy in sleep, and the same sins which are not only so represented, but also have more setled motions following thereon.

4. There is a difference also betwixt distempered men in their dreams of this kind, and men who are sober, and well at themselves; yet we cannot but incline to think, that there is some guilty that may and ought to be repented of in such dreams, and so that men may in their sleep sin against these holy Commandments, seeing that in *many dreams*, as in many words, *there are divers* (even sinful) *vanities*, *Eccles.* 5. 7.

This Truth is something clear from the grounds already laid down; but we shall for further clearing and confirming of it, and these following Arguments. The first is this.

1. That tickling delight, as an evil against the Law of God, is a fruit of original sin, which sin infects all our imaginations, and make them evil, *Genes.* 6. 5. yea, they are the flowings out of habitual lust, which is now natural to us; and if they be a Fruit of that Tree, or a Daughter of that Mother, must they not be of the same nature, and so sinful? and that they must flow from Original sin, may thus be made out; That none can imagine such dreams to have been incident to *Adam*, in the state of Innocency, while all was pure, even though sleep and dreams were natural to him: And this may be confirmed from that one Maxime of the School-men, that *Adams* Innocency was capable of no deception, nor of any thing which might make him sad, either sleeping or waking, but such dreams certainly imply both. If it be said, such dreams may be from an external cause, as the Devils objecting such and such things to men in sleep? I answer, I grant in part it may be so; but 1. Though he object them to us sleeping as well as waking, yet it is, we that entertain these objected Representations, it is we that delight in them, and move by them, though tempted thereto by

him: we may say he is Father and as it is, *Mat.* 5.3. *to filth the heart*, and furnisheth fewel; but we are the Mother (I say it is our corruption) that bringeth forth, and can any say, that if there were no corruption within us, that these would be so entertained? 2. Though they come from him as an external cause, yet considering that our nature is inclined to such things, so that Powder or Flax taketh no sooner with Fire cast into them, then our corrupt nature doth with these temptations: Is it possible to imagine that a Dart of temptation should be thrown in, and not at least awake and stir the favour of corruptions? Indeed, pure Nature in our blessed Lord (who was without Original sin) was like water, presently to quench all such Fiery Darts. 3. If they come from the Devil, to what end can he object them to men; it must either be because they are sinful, that being his aim to defile them thereby, and draw them to sin, or because they are troublesome and heavy to men, he having delight also in mens misery, but such dreams are no way weighty and troublesome to the most part of men, that therefore is not his aim, nor would they be so much burdensome to others, were it not from their apprehension of guilt under them, and therefore Satans aim must be thereby to defile men with sin.

2. Argument which confirmeth the former, (and let us consider it with reverence) our blessed Lord Jesus was made in all things like unto us, except sin, none of the fruits of original sin, which are sinful, are to be found in him; and yet, I suppose, none can without horrour imagine such dreams to have been incident to him, or that his absolute Holiness was capable of them. He is the only instance of one free from original sin, yet may he be supposed lyable to any other penal thing, excepting 1. What implies sin. 2. What implies distempers and infirmities in the contemperature and constitution of his body from inward causes, because he had no inward cause, being free of sin as *Adam* before his Fall; and therefore not naturally (I mean from inward principles, or necessity, as we are) subject to sickness or death.

3. The third Argument is, That men are often accessary to these sinful dreams themselves, either 1. By excess, disposing themselves to such inclinations, or 2. By a loose mind that delights in following such things throughout the day in their more reasonable meditations, and more determinate purposes; it being ordinary, that dreams follow much the constitution of the body, or the habitual strain of our practise: in which respect mens Callings, or particular Imployments, will run up and down before the Fancy in their sleep, and so their sinful exercises also: or 3. By not praying to God to guard against them, and neglecting to press more after mortification for that end: or 4. By not being suitably affected with them after they are past and gone: In which cases even the School-men (who are not the most rigid and tender Casuists) will grant (all things being considered) sin to be *ex consequenti* in dreams; and we suppose few fall in such dreams, who may not in one circumstance or other read their accession to sin therein, and though our frame and constitution be in it self natural, yet that it should incline us sleeping or waking to any thing sinful, that is and must be from corrupt nature, seeing it clearly speaketh the inordinateness of our natural inclination.

4. The fourth Argument is from the Law of Washings and Sacrificings for the sin of uncleanness in mens dreams, when they pass seed in their sleep, which seemeth to say thus much, that both sleeping and waking men should be holy; and although there be sacrifices and cleansings appointed for some things that are not morally sinfull, as the touching of a dead body, having Leprosie, &c. yet simply to say so of the case in hand were hard: For 1. If it be said there was no moral sinfulness in that kind of pollutions, what then could these Sacrifices and Washings signifie? If any say,

as they must say, they looked to secret actings of original sin. it doth confirm what we have said: But 2. Is there in any such things as are not accounted sinful in themselves, such a dependency upon, or likeness to any Commandment, as there is in that which is mentioned *Levit.* 15. to the seventh Commandment, to which it seemeth to have a direct reference?

4. The fifth Argument may be taken from the extent of the Law, which reacheth to the whole man outward and inward, soul, heart, mind, and if to the whole man, then why not to the fancy, memory, imagination, &c. And we are sure when Spirits are made perfectly conform to the Law of God, there will not be found in them any such fancy imaginable as consistent with it: Besides, doth not this Law oblige and tye always? even sleeping men (as we conceive) are under the negative Precepts of it; that is, although they be not bound to pray and hear in their sleep, yet they are bound not to Murder, nor commit Adultery, &c. in their sleep; and the more renewed and holy Christians are in their ordinary walk, so are they in their dreams; and even in this sanctified persons differ from unrenewed ones.

6. The sixth Argument it this, we suppose these grounds that prove involuntary lust in the first motions thereof, and before they can come to consent to be sin, will infer these motions in sleeping men (of which we speak) to be sinful also: For 1. Though these motions of lust be involuntary, and weaken not the deliberate use of Reason more then the other; And 2. Though they be in the Regenerate wrestled against, and not approved more then the other, yet because these are not according to reason, (though not brought forth by it) and not answerable to that simple purity and Angelick holiness which should be in man, and it is hard to imagine the most passing motions of lust running never so swiftly through us, not to leave behind them some dreg of defilement by reason of our corruption, that sideth still in less or more with temptation (which cannot be said of sins objected by the Tempter to our Lord) and such lusts, or motions of lust, have still by the Orthodox, according to *Pauls* Doctrine, *Rom.* 7. been thought sinful upon the foresaid reasons, and we see not but these same reasons will hold here.

Lastly, we add, that generally the Consciences of the Godly look on this kind of practises, although committed in sleep, with horrour, and no reasoning or disputing will truly quiet them, till they be humbled before God under them, and yet they use not to be so troubled in other things that are meerly Ceremonial: How doth *Augustine* complain of this, yea confess and lament it, *Confess. lib.* 10. *cap.* 30. (though elsewhere he accounts it no sin) yet he crys out of it, and that he thought it a mercy, that he had not done what in sleep he consented to act, *reperimus nos non fecisse, dolemus tamen quoquo modo in nobis factum fuisse*, It grieves him that it should be any way done in him, and he aggreadgeth it thus, that he had not always rejected these as sometimes he had done: And, do not the Godly sometimes in their sleep make opposition to these motions? and how often do they in prayer wrestle against this evil, and that (as I conceive) from another apprehension of it then simply, because of any punishment or affliction that is in it? for many things more afflicting do not so effect them; and yet even these know the reasons that are made use of against the sinfulness of it, which maketh me think there is something directly against Conscience and Purity in these sinful actions or motions.

To conclude, sure we are this Opinion is not unsuitable to the end of the Law, and that absolute Purity and Angelical Holiness God calleth for in it; namely, that not only when we are awake we are to be still with him, but that our sleep should not break our Communion with him: And certainly it is most safe for man

to humble himself under the sense of his sinful nature, and the sad necessity of sinning, both waking and sleeping, he hath brought on himself? that thereby he may the better press on himself the necessity of a Mediator for Righteousness, which are the great ends and uses of the Law.

We come now more particularly to the words which the Lord himself spoke: concerning the number of these Commandments, and general scope of them, (as hath been said) there is no question: but there be four things we would speak a little to, for further clearing of the Text, before we come to speak particularly to the first Commandment. The first is, whether these words, *I am the Lord thy God*, &c. be a part of the first Commandment, or a Preface to all the Ten? *Answ.* We think it is a ground laid down for pressing and drawing forth our obedience to all the Commandments, yet it hath relation more especially to the first Commandment, as the negative expression there cleareth, which is, *Thou shalt have no other gods before me*, that is, no other then *Me*: what *Me*? even *Me the Lord thy God that brought thee out of the Land of Egypt*: So then there is a special relation betwixt this Commandment and the Preface, as including the positive part of this negative Commandment, and it doth especially clear these three things.

1. What is the right object of worship, it is *Jehova, Elohim, the Lord*; that sheweth the Unity of the Divine Essence; for so *Jehovah*, being a word in the singular number, is ordinarely look't on as pointing out this, then *Elohim*, which is a word in the plural number, speaketh the plurality of Persons in the God-head; so that the Lord commanding and requiring obedience, here is one God, and three Persons.

2. It cleareth what is the right Channel in which our service should run, it is in the Channel of the Covenant, our obedience is to be directed, not to God abstractly considered, but to God as our God, *I am the Lord thy God*, saith he, and thy God by Covenant; so the expression is, Deut. 28. 58. *That thou mayst fear this glorious and fearful Name*, THE LORD THY GOD. This maketh our service and worship sweet and kindly; and without this relation there can be no acceptable service performed by sinful man to God; and that relation (that by the Covenant of Works once stood betwixt them) being broken, it saith it must be made up again, which only can be done in Christ: and it saith also, that this relation to God in him, and obedience to the Law, can consist well together.

3. It cleareth what is the right and great motive of obedience, to wit, the benefit of Redemption, love and thankfulness, upon that account, constraining to the performing of these duties that are commanded, that they may be done willingly, and in a chearful manner.

Secondly, It may be asked, why the second Commandment, and the fourth Commandment, have reasons pressing obedience annexed to them, which none of the other hath, at least expressly set down by the Lord? *Answ.* This may be a reason, because all the other Commandments are by the Law of Nature determined in mens Consciences, and the sins against them are by Natures Light seen to be evil; but the substance of these two, to wit, what way he will be worshipped in externals, and on what day as the solemn time of worship, being determined by Gods positive Law, they are not so impressed on mens Consciences as the duties required in the other Commandments are; therefore the Lord addeth reasons to each of these to perswade to the obedience of them, as to the second, *I am a jealous God*; and therefore will not admit of any the least appearance of declining from me, even in externals, and to the fourth, keep the Sabbath day, for I have put a difference betwixt it and other dayes, though before there was none, which is further amplified in the Text: Now by this reason

(which is also given by the School-men) it may appear, that the second Commandment concerning outward worship, according to our way of distinguishing them, is distinct from the first, which requireth the inward worship due to God: for the first Commandment is Moral-Natural, and can never be altered, and has as much impression on a Natural Conscience as any; and therefore, according to this ground, needed no reason.

Thirdly, It may be observed also, that some Commandments have Promises added to them, which others have not; not that any Commandment wants implied incouragements, but in some they are expressed, as in the second. *He sheweth mercy to thousands, &c.* and in the fifth, *That thy days may be long, &c.* The reason given why Promises are particularly expressed in these two is, that obedience to these two seemeth to bring most hurt to men, and is most contrary to their corrupt wills and affections; it seemeth not so prejudicial, nor is it so obnoxious to the hatred of the World, that men love God, and fear him in their hearts, *&c.* as it is outwardly to confess him before men, and that by adhering close to the true manner of worshipping him: This maketh men obnoxious to persecutions, crosses, losses, *&c.* to be seriously taken up in the externals of godliness, sometimes bringeth much prejudice with it, and is to many troublesome, and so to be obedient to Superiours, and tender of Inferiours, is not easily condescended unto; therefore God to counterbalance the difficulties that accompany the obedience of these two Commandments, hath added Promises to them, the more to incourage and stir up to the obedience of them.

The fourth thing we would take notice of is, that some Commandments have threatnings expressed in them, which others have not, as the second, and the third, not that any Commandment wanteth implied threatnings, but the reason is, because men ordinarily count light of the breach of these two Commandments, if they be (as they think) honest at the heart, though they be very negligent and careless in many outward things; and though in the manner of worship they be very slight and perfunctorious, yet if it be to the true God, they think the less of it: And so also men are given to count very light of reverent using Gods Holy Name; therefore he hath put a threatning to both these Commandments, to make men know he will not so easily pass them, as men oft-times imagine; and that all these three, reasons, promises, threatnings, are added to the second Commandment, it doth very clearly and convincingly shew of what concernment that Commandment is, and how ready men are to break it, and that there is special consideration and regard to be had to it, so far is it from being to be attempted to be expunged out of the number.

Exod. 20. 3. *Thou shalt have no other Gods before me.*

IN this first Commandment we may consider these two: 1. The thing commanded. 2. The qualification of the Command.

The thing Commanded is negatively set down, *Thou shalt have no other Gods*, directing to the right object of worship, and differencing the true God from all supposed Gods; for though there be but one God, yet are there many who are *called Gods*, 1 *Corinth.* 8. 4, 5, 6. The qualification added, is in these words, *before me*, which tend not only to the aggravation of the sin here discharged, as being done in his presence, and done, as it were, in contempt and despite of God who alwayes sees;

but especially to shew the extent of the Prohibition, that it tyeth up not only from outward Idolatry, but even from that which is inward and secret, and that men see not, and is known to God only; and so this Commandment requireth not only external worship, but that which is inward and spiritual before God. Hence the scope of this first Commandment lieth clearly in these two things, (wherein it differeth from the second) to wit, 1. That it sheweth who is the right object of worship, and directeth men thereto. 2. That it regulateth mens internal worshipping of God, and calleth for that, whereas the second Commandment supposeth both these, and directeth as to the *manner* of worshipping the true God in externals, and regulateth these.

This Commandment, as all the rest, hath a positive part requiring something, and a negative part prohibiting something: We shall, in the first place, speak to what is required here, and we take it up in these three things,

1. And first it requireth the right knowledge of God; for there can be no true worship given to him, there can be no right thought or conception of him, or faith in him, till he be known: He must be known to be one God in Essence, *Deut.* 6. 4. and three Persons, 1 *John* 5. 7. He must be known in his Attributes and Essential Properties, Infiniteness, Immenseness, Unchangeableness, Eternity, Omnipotence, Omniscience, Wisdom, Goodness, Justice, and Faithfulness: He must also be known in his special works, whereby his Soveraignty and Majesty appeareth, as his works of Creation, Providence, Redemption, and what concerneth it; as the Covenant of Grace, and its terms; the Mediator, and his Offices: no service or worship can be offered to God, nor can we have any ground of Faith in him, without some measure of distinct knowledge of these.

2. It requireth from us a suitable acknowledging of God in all these his Properties: As 1. That he be highly esteemed above all. 2. Loved. 3. Feared. 4. Believed and trusted in. 5. Hoped in. 6. Adored. 7. Honoured. 8. Served and obeyed. And so 9. He must be the Supreme end in all our actions, that should mainly be aimed at by us.

3. It requireth such duties as result from his Excellency, and our acknowledging him to be such a one: As 1. Dependance upon him. 2. Submission to him, and patience under cross Dispensations from him. 3. Faith resting on him. 4. Prayers put up to him. 5. Repentance for wronging him. 6. Communion, and a constant walking with him. 7. Delighting in him. 8. Meditating on him; and such other as necessarily may be inferred as duties incumbent to Creatures in such a relation to such a God, whose Excellency and worth calleth and inviteth men to all suitable duties.

Next, it is necessary that we add some Advertisements to these Generals.

And 1. That the Commandment requireth all these, and in the highest and most perfect degree.

2. That it not only requireth them in our selves, but obligeth us to further them in all others, according to our Places and Callings.

3. That it requireth the diligent use of all means that may help and further us in these; as Reading, Meditation, Study, &c.

4. That these things which in some respect may be given to Creatures, as love, fear, &c. yet when they are required as duties to God, they are required in a far more

more eminent way; ſo that Creatures muſt yield and give place when God cometh in competition with them in theſe; and theſe things which are proper to God, as reſting on him, adoring of him, are to be given to no other.

5. All theſe things are ſo required, as none of them thruſt out another; but that all ſo conſiſt, as every duty may keep its own place, without prejudice to any other.

In the next place, we would conſider the negative part of this Commandment, for the extent thereof will be beſt diſcerned by conſidering what is forbidden therein, and how it may be broken: It is indeed the Commandment, in reference to which, beyond all the reſt, almoſt the generality of men think themſelves moſt innocent; and yet upon tryal it will be found, that men are moſt guilty of the breach thereof: We may look upon the breach of this Commandment more *largely*, as God is any way wronged in that which is his due; or more *ſtrictly*, as it relateth to that which is more properly Idolatry.

Being more largely conſidered, it is broken two wayes.

1. When what is proper and Eſſential to God, is denied to him in effect, or practically; as when he is not accounted Eternal, Omnipotent, one bleſſed God in three Perſons: And thus men are guilty, either in Opinion or in practiſe, when they walk ſo before God, as if they thought him not Omnipotent, Omniſcient, &c. And ſo *Tit.* 1, 16. it is ſaid of ſome, *that they profeſſe to know God, but in works they deny him.*

2. It is broken, when any thing unbecoming the Holy Majeſty of God is attributed unto him; as that he changeth, favoureth prophanity, &c. So *Pſalm* 50. 21. it is ſaid of ſome prophane men, that they thought him like unto themſelves. Theſe two may be called more general Idolatry; we ſhall ſpeak further to them afterward.

3. The third way it is broken (conſidering the breach of this Commandment ſtrictly) is by attributing that which is due to God, and properly belongeth to him, to Creatures; as truſting in them, calling on them by prayer, accounting them Omnipotent, Omniſcent, or believing that they have influence or power to guide the World, which ſome do attribute to Stars, to the Heavens, to Fortune, to Saints, to Angels, yea to Devils, this is properly Idolatry: And becauſe it is the chief ſcope of this Commandment, and we are bidden expreſly to keep our ſelves from Idols, 1 *John* 5. we ſhall inſiſt a little on it.

And 1. We ſhall premit ſome diſtinctions of Idolatry, 2. Shew how men fall in it, 3. What are the ſpecial Idols men commit Idolatry with. 4. Which are the moſt ſubtil and dangerous Idols. 5. Give ſome rules whereby ye may try this ſin of Idolatry, even when it is moſt ſubtil.

And 1. Idolatry may be diſtinguiſhed, 1. Into Idolatry againſt the firſt Commandment, when worſhip is not directed to the right, but to the wrong object; and Idolatry againſt the ſecond Commandment, which ſtriketh againſt the prefcribed manner of worſhipping God: We are now to ſpeak to the firſt.

2. This Idolatry is either 1. Doctrinal, or Idolatry in the Judgement, when one profeſſedly believeth ſuch a thing beſide God to have ſome Divinity in it, as Heathens do of their *Mars* and *Jupiter*, and Papiſts do of their Saints: Or 2. It is practical, when men believe no ſuch thing, and will not own any ſuch Opinion, yet on the matter they are guilty of the ſame thing as covetous men, &c. The firſt taketh

in all Heathens, Turks, Hereticks, that by their Doctrines and Opinions wrong the true God, or his worship: The second taketh in all self-seeking, ambitious, covetous, and voluptuous persons, &c. who fall in with the former in their practise, though not in Opinion.

3. It may be distinguished into Idolatry that hath something for its object, as the *Egyptians* worshipped Beasts, and the *Persians* the Sun or Fire, and that which has nothing but mens imaginations for its object, as these who worship feigned Gods; in which respect the Apostle saith, *an Idol is nothing*, 1 Cor. 8. 4.

4. We would distinguish betwixt the objects of Idolatry, and they are either such as are in themselves simply sinful, as Devils, prophane men, or they are such as are good in themselves, but abused and wronged when they are made objects of Idolatry, as Angels, Saints, Sun, Moon, &c.

5. Distinguish betwixt Idolatry that is more gross and professed, and that which is more latent, subtil, and denied: This distinction is like that before mentioned into Opinion and practise, and much coincideth with it.

6. Distinguish betwixt Heart-Idolatry, *Ezek.* 14. *Exod.* 14. 11. 12. and 16 2, 3. and external Idolatry, the former consisteth in an inward heart-respect to some Idol, as this tumultuous people were inslaved to their case and bellies in the last two fore-cited places; the other in some external Idolatrous gesture or action.

In practical Idolatry we are to distinguish betwixt the letting out of our affections upon simply sinful objects, and the letting them out excessively upon lawful objects. Thus men are guilty of Idolatry with sinful objects, when they love and covet another mans House, Wife, or Goods, when things unlawful and forbidden have the heart. Again, men are guilty of Idolatry in making lawful objects Idols; as when by excess or inordinateness of love to their own Means, Wife, House, &c. they put them in Gods room, as *Nebuchadnezzar* did with *Babylon*, *Dan.* 4. 30. So then, in the former sense, men make their lusts or sins, whatever they be, their Idols, Gluttons that serve their appetite, Drunkards their drunkenness, make their Bellies and Appetite their Idol, for to whatever men *yield themselves to obey, they are servants unto that which they obey*, Rom. 6. 16. An Idol is something excessively esteemed of, and Idolatry is the transferring of Gods due, outwardly or inwardly, to what is not God, whether we esteem it God or not.

We shall first speak of practical Heart-Idolatry, especially when lawful things are made Idols, which is the most subtil kind of Idolatry, and that which men most ordinarily fall into: And it may be cleared these five wayes, by all which, men give that which is due to God unto Creatures. There are five things that are incontrovertibly due to God, to wit, 1. Estimation and honour above all. 2. Love with all the heart. 3. Confidence and trust. 4. Fear and reverence. 5. Service and obedience.

First then men commit Idolatry, when any thing, even any lawful thing, getteth too much *respect* from them; so that their happiness is placed in it, and they can less abide to want it in effect, whatever they may say in words, then Communion with God himself: When men have such an excessive esteem of Wife, Children, Houses, Lands, great Places, *&c.* and when they are taken from them, they cry as *Micah*, Judge 18. 24. *Ye have taken away my Gods from me, and what have I more?* When all the other contentments a man hath, yea all the Promises, and God himself also, prove but of little value to him, in respect of some particular he is deprived of by some cross Dispensation; it is a token it had too much of his heart: Try this by two things. 1. When any beloved thing is threatned to be removed, it then appeareth

how

how it is affected, and ſtuck unto. 2. What is made uſe of to make up that; ſee a notable difference betwixt *David* and his men, or moſt of them, 1 *Sam.* 30. 6. when he wanted aſmuch as they, they know no way to make it up, therefore they think of ſtoning him, but he incourageth himſelf *in the Lord his God*: they had no more left at all, its like, he hath his God abiding, in whom he may yet be comforted.

The ſecond way whereby men commit Idolatry with Creatures, is in their love which is due to God with all the heart; but men ordinarily give away their hearts to Creatures, in being addicted to them in their deſires, ſeeking exceſſively after them, in their doating on them, or ſorrowing immoderately for want of them. Hence the covetous man who loveth the world, 1 *John* 2. 15. is called an Idolater, *Coloſſ.* 3. 5. *Epheſ.* 5. 5. Thus it diſcovered it ſelf in *Achab*, who ſo loved *Naboths* Vineyard, that he could not reſt without it: So *Demas* idolized the World, when for love of it, he forſook his ſervice with the Apoſtle (though it had been but for a time) 2 *Tim.* 4. 10. Mens love to Creatures is exceſſive. 1. When their contentment ſo dependeth upon them, as they fret when they cannot come at the enjoyment of them, as we may ſee in *Achab*, when he cannot get *Naboths* Vineyard, and in *Rachel* for want of Children. 2. When it ſtands in competition with God, and duty to him is ſhuffled out from reſpect and love to the World, or any thing in it, as we ſee in *Demas*, 2 *Tim.* 4. 10. 3. Though duty be not altogether thruſt out, yet when love to theſe things marreth us in that zealous way of performing duty to God, as it did in *Eli*, 1 *Sam.* 2. 24. who is ſaid to honour and love his Children above God, *verſ.* 29. not that he forbore them altogether, but becauſe his ſharpneſs was not ſuch as it ſhould have been, and (as it is like) it would have been, had not they been his own Sons whom he too much loved; whereas to the contrary it is ſpoken to *Abrahams* commendadation, that he loved God, becauſe he with-held not his only Son when God called for him.

3. The third is, when *confidence and truſt* is placed in any thing beſide God, (to wit, exceſſively, as before we ſaid of love.) Thus when a mans protection is placed in men, though Princes, *Pſalm* 146. 3. or in Multitudes, or in Horſes and Armies, it is idolizing of them. Thus rich men may make (as it is *Job* 31. 24. *gold their confidence, and fine gold their hope*; that is, when men account themſelves ſecure, not becauſe God hath a Providence, but becauſe they have ſuch means; as *Aſa* truſted to the Phyſicians, and not to God; namely, in that particular, the cure of his diſeaſe; or as the rich man, *Luke* 12. 19. who founded his taking reſt to his Soul on his full Barns, and ſo ſome truſt their ſtanding to ſuch a great Man who is their Friend: And this is known; 1. By the means to which men betake them in a ſtrait, as when they ſtand not to make uſe of ſinful means. 2. By what noiſe they make when they are diſappointed. 3. It is known by this, when their leaning on ſuch a Creature marreth their reſting on God, and on his Providence. Hence it is hard for men to be rich, and not to place their confidence in riches; and ſo Chriſt ſpeaketh of the difficulty of rich mens being ſaved. 4. Then men truſt in their riches, when the having of them maketh them to think themſelves the more ſecure, and maketh them proud and jolly, as if they added ſome worth to thoſe who poſſeſs them, which could not be, if they were not ſomething too much thought of.

4. The fourth way how Creatures are idolized by men, is in their *fear*, when men or events are feared more then God, and fear maketh men ſin, or at leaſt keepeth them back from duty, in leſs or more like thoſe Profeſſors, who for fear of the Jews (*Joh.* 12. 42.) did not confeſs Chriſt. Thus men may idolize their very

Enemies whom they hate, when they fear more him that can kill the body, then him that can destroy both soul and body. Thus great men and powerful in the World are often idolized, and good and well-qualified men may be made Idols also, when men become so addicted and devoted to them, as to call them *Rabbi*, and to be (as it were) sworn to their words and Opinions (as the Sectaries in *Corinth* were, and such at all times, for the most part, are to their Leaders) when it is not the matter or reason that swayeth, but the person that teacheth such Doctrine, or holdeth such an Opinion.

5. The fifth way of committing this Idolatry is by *service*, when a man is brought under the power of any thing; so whatever a man serveth this way is an Idol, every predominant, every person or humour that a man setteth himself thus to please is an Idol: in this respect it is said men cannot serve two Masters, *God and Mammon*; and if we yet *serve* men, we are not the *Servants of Christ*, *Gal.* 1. 10. This may be known, 1. By what men are most excessively taken up with, and most careful to fulfil and accomplish. 2. By looking to what it is for which they will take most pains that they may attain it. 3. By what getteth most of their time and labour. 4. By what overswayeth, and overcometh, or overaweth them most, so that they cannot resist it, though it thrust by duties to God; and when they are never so taken up with *Gods service*, but it indisposeth them when ever they come to immediate worship; it is an evident token that such a thing is the mans Idol.

These be the most ordinary wayes how men fall in this sin of Idolatry: it were hard to speak of all the several Idols which may be loved, feared, rested on too much, and so put in Gods room: I shall instance in a few.

The first is the World; this is the great Clay-Idol that both covetous and voluptuous men hunt after, crying, *Who will shew us any good? Psalm* 4. 6. By this thousands are kept in bondage, and turned head long: An excessive desire to have the World's Goods, and to have by these a name in the Earth, is many a mans Idol.

A second is the Belly, *Philip.* 3. 19. a shameful God, yet worshipped by the most part of men, who travel for no more but for a portion in this life to fill the Belly, *Psalm* 17. 14. to win their living, and provide for their Families. To this sort also belongeth Gluttons, Drunkards, Palate-pleasers, (who are looked upon as the dainty men in the World, abounding alace in our dayes) being according to Satans Maxime, ready *to give skin for skin, and all they have for their life*; and aiming at no more, *Job* 2. 4. Thus Satan thought to have found out *Job* when his riches were quite gone; thus he tempted the Lord Christ to provide Bread in an anxious way; and thus fear of want captivateth many.

3. The third great Idol (which is comprehensive some way of all) is a mans life, his Honour, Credit, Reputation, good Name, and Applause in the World, his own Will, Opinion, Tenets, Judgements, whereof men are most tenacious, and will not quite sometimes (as the Proverb is) *an inch of their will for a span of their thrift*. Thus men are said *to live to themselves*, 2 *Cor.* 5, 15. in opposition to living unto God, when self-respect swayeth them to be *lovers of themselves*, 2 Tim. 3. vers. 2, 4. *and lovers of their pleasures more than God, and self-willed*, Tit. 1. 7. 2 Pet. 2. 10. Ah, who are free of this!

The fourth is Men of Parts, &c. who have done or may do some considerable good

or evil to one; or have ſomething in them eminent beyond others: Theſe oft-times, in regard of the fear, love, or truſt, men place in them, are made great Idols.

The fifth is Lawful Contentments, as Houſes, Wives, Children, unto which men are often too much addicted, and with which they are often too much taken up, even ſometimes with that which is in it ſelf very little, and ſo they prove their Idols.

A ſixth is *Self-righteouſneſs*, mens prayers, their repentance, blameleſs, walking, &c. theſe may get, and often get more of their confidence, and weight of their Eternal Peace, then they ſhould: So the Jews laid the great ſtreſs and weight of their Salvation upon this Idol, *Rom.* 10. 3.

The ſeventh may be outward Ordinances in purity, external forms, and profeſſion of Religion, when men reſt upon theſe, and preſs not after the Power; as the Jews who cryed up the Temple of the Lord, the Covenant betwixt him and them, and their external relation to him, *Jer.* 7. 4. &c.

The eighth is any gift of God which he hath beſtowed on men, ſuch as Beauty, Strength, Wit, Learning, when men who have them lay too much weight on them, or think too much of them; yea, Grace it ſelf, the ſenſe of Gods love, and inward peace, may be put in Chriſts room, and more ſought for ſometimes then Chriſt himſelf; Now when theſe are reſted on, delighted in; and he ſlighted, or when they are miſſed, and he not delighted in, then they are Idols.

Ninthly, Eaſe, quietneſs, and a mans own contentment, is oft-times a great Idol; and it is ſo when a man is ſo addicted to his eaſe, as he cannot abide to be troubled, Thus was it with that man, *Luke* 12. 19. *Soul take thee reſt*: His Eaſe was his Idol, and he reſted on it, and made it the end of all his buildings, and laying up of goods; but his riches were his Idol, as he grounded his expectation of reſt upon that which he poſſeſſed: So many idle men who frame their life ſo as they may not be troubled, though they be no wayes profitable, but ſpend what they have, making this the drift of all they do, that they may have an eaſie life, when this overſwayeth them as their laſt end, (though otherwiſe, if they were not wedded to their eaſe, might be more profitable) and often with abſtaining from, and neglecting of many neceſſary duties, that they may eſchew trouble, it is a prevailing Idol.

A tenth is wandering fancies and *Chimera's*, the mind pleaſing it ſelf with them, and delighting to entertain them, and purſuing them from a deſign to find ſatisfaction in them, even in ſuch things as never had, nor it may be, can have a being, except in their own imagination and fancy; ſuch are called by *Solomon*, *Eccleſ.* 6. 9. *The wanderings of the deſire* (oppoſed to the *ſight of the eyes*, which others delight in) as when men ſpend their wits and inventions on penning Romances, Love-paſſions, Stage-playes, Comedies, Masks, Balls, &c. or which is more ſubtil, yet much practiſed, when the minds of men frame imaginary and fictitious revenge, delight, eminency, &c. to themſelves.

The means and ſecond cauſes, Phyſitians, Armies, Miniſters, Stars, and Natural Cauſes, by which God uſeth to work (by ſome called *Nature*) are oft-times ſo truſted and leaned to, as they are made mens Idols; nay by many in theſe dayes, Judiciary Aſtrology, Palmeſtry, &c. are much ſtudied and doted on, and the Scriptures antiquated and laid aſide in a great meaſure.

Next,

Next, if it be asked, what Idols are moſt ſubtil? *Anſw.* 1. An Idol is then moſt ſubtil, when it lurketh in the heart, and ſcateth it ſelf principally in mens mind, aim, and inward contentment, and they inwardly aſcribe too much to ſuch a thing, and yet, it may be, in their external practiſe, there is not much to diſcover this.

2. Then are Idols moſt ſubtil, when they lye in ſuch things to which ſomewhat of fear, love, delight, &c. is allowable, as in lawful things, which may in ſome meaſure be lawfully loved, feared, and ſought for.

3. When they are in negatives, as in Omiſſions, Eaſe, &c. then they are more ſubtil then when they lye in ſomething men poſitively ſeek after, or in the Commiſſion of ſomething forbidden.

4. When they paſs under a lawful name, as when Pride goeth under the name of Honeſty, Anxiety under the name of Lawful Care, &c. then they are hardly diſcovered.

5. When ſticking to one Idol, the man rejecteth all others, (as he conceiveth) out of reſpect to God, as may be inſtanced in the caſes of a Monaſtick life, regular obedience, ſome ſingular opinion ſo much ſtuck to, and laid weight on by many.

6. When it is in means that have been uſed, or are allowed by God for attaining ſuch an end; as it is hard to keep bounds in this caſe, ſo it is hard to diſcover the Idolatry of the heart in it.

In all which it is to be adverti ſed, that Idolatry in theſe things conſiſteth moſtly in the inordinateneſs of the heart, and affections to them, and that it lyeth not ſo much in our actions about them, as in the manner of our acting, and the circumſtances accompanying us and our actions, anxiety, eſtimation, exceſſive care, love, &c.

For clearing the difference betwixt this idolatrous love, fear, ſervice, and true love, fear, &c. take theſe Rules.

1. When our love to Creatures drowneth our love to God, and maketh us to caſt off duties we owe to him, as in *Demas*. 2. When in part it marreth us in the performance of duties to God, as in *Eli*. 3. When it ſo taketh us up in our practiſe throughout the day, that we give not neceſſary time to the Worſhip of God, in praying, reading, hearing, &c. 4. When it indiſpoſeth for theſe; ſo that when we are praying or hearing, the heart is carried away after Creatures, and the mind is taken up with ſome other thing then God, as *Ezekiel* 33.31. 5. When they too much, and very unneceſſarily haunt the heart in meditation, or when we lye down or riſe, and at ſuch times when our thinking on ſuch imployments contributeth not to the furtherance of them, it ſheweth that they have too much of the heart when they poſſeſs it alwayes, and when it is ſeldom taken up actually with better things, but theſe ſteal in eaſily and at all times.

It may appear now 1. How common this ſin of Idolatry is. 2. How great guilt and hazard men are lying under thereby, becauſe 1. Few are convinced of it. 2. Many years Idolatry lyeth together upon the Conſciences of many. 3. There is little repentance for it, though many ways one may inſenſibly ſlide into it.

It is not ſo very uſeful or needful here particularly to enquire what Idol is predominant, and hath chief room, if theſe three things be granted. 1. That there may be, and are many Idols often at once, as Legions diſtracting the man, and ſwarming in his heart. 2. That ſucceſſively they may be changed, according to mens tentations and conditions. 3. That men ſhould ſtudy the mortification of all, and the giving God his due, ſo as none be ſpared; for if any one be ſpared, none at all are mortified & ſlain.

It

It would become Believers, and it would be their advantage, to think much upon ſuch Scriptures as theſe, *Iſaiah* 30.22. *And ye ſhall be my People, and I will be your God.* Luke 14.8. *When thou art bidden of any man to a wedding, ſit not down in the higheſt room; leſt a more honourable man then thou be bidden of him.* 1 Corinth. 10. from *verſ.* 5. to *verſ.* 15. And that they would ſtudy conformity to them, and learn to abhor Idols; yea, all Creatures in ſo far as they become Idols to them.

We are now further to proſecute the Branches of this Commandment, which is a Key to all the reſt; and becauſe Gods Soveraignity is holden forth here, there is no ſin that may not be reduced to it, as being a diſobedience to this Soveraign God: We ſhall firſt permit ſome general wayes whereby it is broken, then inſiſt in ſome particulars.

More generally it is broken three wayes, as hath been ſaid already.

1. By derogating from God that which is his due; ſo all contempt of him, diſobedience to him, wronging his infinite Attributes, as if he were not Omnipotent, Omniſcient, Infinite, &c. denying of his Providence in leſs or more, are breaches of this Commandment. Thus he is wronged, when he getteth not everyway that which is his due.

2. By attributing to God what is not conſiſtent with his abſolute Perfection, Purity, and Holineſs, as that he doth or can do wrong, change, not keep his Promiſes, or not guide the World wiſely; that he hath any bodily ſhape, or may be comprehended.

3. When what is due to God, as Faith, Hope, Love, Feat, &c. is given to Creatures, whether to Idols litterally, or to Men, to Saints, Angels, Ordinances, (as the Sacraments) Stars, Herbs, Gold, Phyſicians, &c. when too much weight is laid on them, or any thing not agreeing to them is aſcribed to them, by which Witchcraft, Charming, Covetouſneſs, Judicial Aſtrology, &c. are reproved, as drawing the hearts of men away from the living God.

If it be asked, May not ſome things in the World be loved, and may not ſome confidence be placed in men, means, &c. I anſwer, Love may be given to ſome things, and naturally is called for to ſome things; but 1. Not ſimply, but with ſubordination to God; not for themſelves, but out of obedience to God; and as they may be uſefull to us in helping us to honour him, and as they are his gifts. 2. We are not exceſſively to love or reſt on theſe, but ſo, as from love to God, we be ready to quit, yea, to hate them, as Chriſt ſpeaketh of Father and Mother, *Luke* 14. 26. Again, there may be ſome kind of confidence given to ſome things, but 1. Not ſimply, nor 2. For themſelves. 3. Nor alwayes. 4. Nor in all things; but 1. This confidence muſt be ſubordinate to Gods appointment. 2. It muſt be with dependance on his bleſſing for making means effectual, and ſo may we expect health from Meat, Drink, Phyſick, &c. for they are looked on as means conducing to ſuch an end, and yet it is the Lord alone that muſt be reſted on. 3. There may be comparative confidence, whereby men lean more to one mean then to another, as more to a skillful Phyſician then to an unskillfull, and more to an Army, as to overcoming an Enemy, then when it is wanting, becauſe that confidence is in ſome external thing, and concerneth not Salvation, and but compareth means amongſt themſelves, as they are ordinarily made uſe of by God for attaining theſe ends; but in this caſe the means are not ſimply confided in.

Next, we are to conſider that this Command may be broken all theſe ways, in four reſpects.

1. In Doctrine; as when men maintain such things as dishonour God, or give his due to Creatures, and do teach them, *Mark* 7 33. to 38.

2. By Opinion or Judgement; as suppose men should not vent and publish such things, yet if they in their heart think or believe so, *Psal.* 14, *v.* 1.

3. Though it come not to a setled judgement, but only reacheth the imaginations; so that loose unbecoming thought of God, or misapprehensions derogatory to him are entertained, as *Psal.* 50. 21. *Acts* 17. 29.

4. In practise, when men live as if there were no God, *Psal.* 36. *v.* 1. as if he were not omniscient, just, *&c.* these do indeed deny him, whatever be their profession to the contrary, *Tit.* 1. 16. Thus all propane men, who live loosly, are guilty; as also formal Hypocrites who rest on the out-side of duties.

Therefore, in the third place, we are to consider, that this Commandment, in the extent thereof, doth condemn 1. All gross Idolaters of any sort, who usually are mentioned under the name of Heathens, 2. Jews, who worship not the true God in his Son Jesus Christ. 3. All Hereticks, that deny the Godhead of any of the Persons; as *Sabellians*, who make but one Person; *Arrians*, who make Christ a Made-God; *Photinians*, who make him a pure Man; and all that make a plurality of Gods, or that lessen the Divine Attributes, and give to Saints Gods due, in Adoration or Invocation; or, in a word, whoever contradict any Truth, or maintain any Errour; for thereby they fasten it upon God and his Word, and wrong him who owneth no such thing: And to these may be added all ignorant persons who know not God. 4. All prophane men, whether Atheists in heart or in practise, disobedient persons indeed denying God, and not giving him his due, which is obedience, whatever in words they profess concerning him. 5. All Hypocrites, who give him but an an outside service, and so are not in their obedience sincere and perfect as before him. 6. All Compacters with the Devil, who consult him, or who leave Gods way, and seek to come to the knowledge of any thing by an unlawful way; which is 1. To meddle with Gods Secrets when he has not revealed them. 2. It is to be beholden to Gods Enemy, the Devil, for revealing such things. 3. It is a making use of an unwarrantable mean, which has no blessing Promised to it; therefore cannot be used as a mean with subordination to God, even though the matter enquired after by such means, or by the Devil, be such as he may know. 7. All charming by-words, herbs, or such means as God hath not appointed for that end, or which have no Natural and Physical Efficacy for bringing it forth; as in seeking health from Witches, when there must be words so often repeated, or they must be said fasting, or going backward, *&c.* all laying weight on these, or the like circumstances, without any reason. 8. All Spells, fearing of events, and using superstitious means to prevent these, as laying bits of Timber at doors, carrying a Bible meerly for a Charm, without using it, esteeming dayes and times unlucky and unfortunate: these draw men off from God to some other thing: Of this sort is all Divining by Lots, Stars, Rods, or any other way, not having a Warrant to find out some secret, or to know something that is to come; (it being Gods Property and Prerogative to declare what is to come, *Isai.* 41.) for when there is no Efficacy, no Reason in the mean used, the Effect must be looked for, either from God, or from the Devil: Now when God has neither put it naturally in the mean, nor by his revealed Will any way warranted it, as sometimes he doth, (as when he appointed

Washing

Washing in *Jordan* for curing *Naaman's* Leprosie, and Anointing in the Primitive times for healing the Sick) it cannot be from him. Hence sometimes one Charm or word to one at one time, will do what it never doth to another? These means have alway some circumstance in word or action immediately and explicitly, or implicitly flowing from the Devil, which may be good in it self, yet has no force for the end, and so draweth men to own the Devils Institution, which is exceeding derogatory to the honour of God.

4. We gather the breaches of this Commandment from the duties that are required in it, such as Faith, Love, Obedience, Hope, Fear, Knowledge, &c. in which we may fail these ways in the general. 1. When we want these Graces, or perform not these duties required. 2. When they are counterfeited, and not real; as when our humility is not real, our prayers not sincere, but in shew only. 3. When they are defective, as to the measure of Knowledge, Faith, &c. which we should be at. 4. When they degenerate, as when knowledge turneth into Curiosity, and Faith into Presumption, and Hope into vain Confidence, Fear into Unbelief and Anxiety, by which we may see how often this Commandment is broken.

1. That we may the better understand the breaches of this Commandment, we would first take a view of Gods Excellency and Attributes, and see how we sin against all these, for we should walk worthy of God, *Col.* 1. 10. And here ye may observe, that his infinite Wisdom is wronged by not submitting to him, or not taking direction from him, his Power by not imploying him, his Grace by not trusting him, or abusing it to wantonness, his Omniscience by wishing he saw not some things, hiding them from men, and not fearing him, counterfeiting in his service, &c. so is his Justice wronged by expecting mercy without making use of a Sacrifice, not fearing his threatnings, not scaring at sin, but hazarding on his wrath: and the like may be instanced in all the rest of his Attributes, which are all sinned against, either by ignorance, or by omission of something they call for, or by the Commission of something unbecoming them.

2. Consider God in his relations to us, how often is he sinned against as a Father? how is his kindness abused, and he not reverenced as Creator of whom we have our Being? yea, he is kicked against, and we live not to him from whom and by whom we live; he is a Husband, and yet we go a whoring from him, and prove unfaithful in all our tyes to him; he is a Redeemer of his People, and a Master and Lord of all, but what fear, love, subjection getteth he from us, notwithstanding of all these Relations?

3. Consider Gods works for us, about us, and to us, of Creation, Providence, and Redemption, besides his particular Dispensations both of Mercies and Judgments, all which call for something suitable from us; and yet every one of them is more ways then one slighted, by attributing whether good or evil, to Chance, Luck, or Fortune, by unthankfulness to him, and abuse of what he giveth; and by not studying these works, so as to admire and love him who is the Worker.

4. Consider our obligation to God in all the parts of our Covenant with him, sealed by Baptism, and the Lords Supper: Sure we should study to be like all these Covenant-relations, and to answer these Obligations; but alace, how shamefully unanswerable are we to them all?

5. Consider his Will revealed in his Word, and see how far short we are in performing it.

Laſtly, conſider what care there is of uſing the means that may bring us neer to, and abſtaining from thoſe things that draw us away from God, ſuch as ſinful Confederacies, evil Company, light and unſound Books, travelling needleſly to ſtrange places, &c. all which, and whatever elſe taketh the heart off God, are breaches of this Commandment.

Next, we ſhall inſiſt more particularly upon ſome manifeſt breaches oppoſite to the great and principal ſcope of this Commandment.

1. The firſt is *Ignorance*, which is a direct breach; for the Commandment requireth us to know him, 1 *Cor.* 2. 8, 9. and if he be not known, there is no other duty can be rightly performed, the knowledge of God being the ground of all duties.

For clearing of it, conſider that ſome things concerning God are kept up from us, other things are revealed to us; theſe things which are kept up from us we cannot know: And 1. They are either ſuch as we cannot ſee now, becauſe they are, incomprehenſible in themſelves, as Gods infinite Nature and Attributes, which as they are in themſelves, cannot be comprehenſibly conceived, no not in Heaven; but while we are upon earth, we ſee but darkly, as through a glaſs, and our knowledge of him is rather Faith then ſight; or they are ſuch things which are conceiveable, but God has not thought good to reveal them unto men; as when he will end the World, when he will take every man from this life, who are particularly Elected, &c. to be ignorant of theſe is no ſin, it is a duty not to ſeek to know them, yea curioſity in theſe is ſinful; Ignorance here is called rather a Neſcience then Ignorance, which implieth a privation of knowledge which men ought to have; or 2. Theſe things concerning God are ſuch as not onely in themſelves may be known, but ſuch as we ought to know, becauſe they are revealed to us; ignorance of theſe is ſinful: As 1. Being a diſconformity to that knowledge and holineſs after which God created us. 2. A fruit of original ſin. 3. A cauſe of many ſins. 4. A diſconformity to the Law, which requireth us ſo to know and acknowledge God as he has revealed himſelf to us; and that in his Eſſence, in the Trinity of Perſons, in his Attributes, Covenants, works of Creation and Redemption, and in his Relations to us; and that we ſhould ſo know him, that we may thereby know our ſelves alſo: And this is that great duty called for in this Commandment, that we may know him, and his will.

Again, this ignorance, as to theſe things, we ought to know, may be looked on as threefold, according to the diverſity of its cauſes.

1. There is a natural ignorance, that is the fruit of our natural corruption and blindneſs, which hath ſeized on mens memories and judgements, and, as they think, incapacitateth them to learn, and indeed doth ſo, as to the ſpiritual and ſaving up-taking of the matters of God, till the eyes of the mind be opened by the power of Grace.

2. There is a willful ignorance, when men have parts, means, and occaſions, whereby they may attain knowledge, and yet they will not know, but ſlight and deſpiſe the means which draweth often a judicial blindneſs along with it.

3. There is a lazy ignorance, whereby ſome do not wilfully reject the means of knowledge, yet are ſo negligent, that they do not actually ſtir themſelves for attaining of knowledge: Now though there be a difference among theſe, yet the leaſt of them is ſinfull, and will not wholly excuſe, it being a fruit of original ſin (at the beſt) entertained by our own neglect of ſuch means as might have more removed it: And thus dull wit, or weak memory, can no more ſimply excuſe, then other groſs diſcomfor-

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mities to the Law in our natures (appearing in ſome more then others) which follow upon original ſin.

In ſum, men may be three wayes guilty of the breach of this Law, in reſpect of ignorance.

1. As to the object matter whereof they are ignorant, which may be leſs or more, according as leſs or more of that is known, which we ſhould know concerning God, and which he hath revealed; and this is eſpecially to be underſtood of the ſubſtantial things more neceſſary to be known, there being a great difference betwixt theſe, and other things, which do not ſo immediately concern God; ſuch as Chronologick Queſtions, ſome Prophecies, Caſes, &c. which yet are recorded in Scripture.

2. They may be guilty of leſs or more ignorance, in reſpect of the degree; ſo ſome men are abſolutely ignorant, others are doubtful only, and not confirmed in the knowledge of the truths of God, who yet have not contrary impreſſions of theſe things, as others have.

3. There are divers kinds of ignorance in men, ſome are guilty of wilful ignorance, ſome are negligent, and ſome (even the beſt) are labouring under the remainder of natural blindneſs, who yet are not negligent.

If it be asked whether ignorance can excuſe a man, and how far it excuſeth. *Anſ.* 1. There is no ignorance (properly ſo called) that excuſeth *wholly, pro toto*, it being of it ſelf ſinful, and men being obliged to know what is ſin, and what not; neither can ever men do that out of Faith, which they do in ignorance, and know not if it be in it ſelf ſinful or lawful: this is to be underſtood in reſpect of *ignorantia Juris, non facti*, of the ignorance of the *Law*, and not of the ignorance of the *Fact*, (as they call it;) for men may ſometimes be ignorant of this, and yet be Innocent; as when one is cutting with an Axe, and it falleth off the Helve, &c. but in reſpect of the Law, there is no invinciable ignorance that can excuſe any for their not knowing Gods mind, becauſe they are obliged to know it.

2. Ignorance that is wilfully entertained with neglect of means that might help it, is ſo far from excuſing, that it doth aggravate the faults occaſioned thereby, becauſe in that caſe there are two faults that concur. 1. Ignorance. 2. Another ſin produced thereby.

3. Ignorance natural, or proceeding from paucity of means, or leſs occaſion to learn, though it doth not fully, yet in part excuſeth: Hence it is ſaid, they that *know not* the Maſters will, ſhall be beaten with few ſtripes; but *Corazin*, and *Bethſaida*, and other places, having plenty of means, ſhall not in the leaſt be ſheltered under that excuſe, *Matth.* 11. 22, 23, 24.

4. In ſome things we would diſtinguish betwixt ſinning *ex ignorantia* out of ignorance, and ſinning *ignoranter* ignorantly; one may do a thing out of ignorance (as *Paul* perſecuted the Church) that would not have done it had he known it; it was not malice but ignorance that led *Paul* to that ſin of perſecuting, this excuſeth in part; but to do a thing ignorantly, is when a man is more immediately the cauſe of his own ignorance, as when by drunkenneſs, paſſion, hatred, malice, &c. a man is ſo blinded and prejudiced, that he cannot diſcern what is duty, and what is ſin: So ſome of the *Phariſee* were, who might have ſeen that Chriſt was God, and to be acknowledged as ſuch, but prejudice marred it. Thus a ſin conſidered in it ſelf may be leſs, which being conſidered more compleatly, will be found a far greater guilt; as ſuppoſe one in drunkenneſs ſwear, commit Adultery, or in paſſion commit Murder, the Murder or Adultery conſidered in themſelves, as done in drunkenneſs,

or paſſion, are leſs, then when done in ſoberneſs, or deliberately; yet theſe ſins being compleatly conſidered, the perſon is more guilty, becauſe he hath Murder and Drunkenneſs, or Murder and Paſſion, both to anſwer for, which Drunkenneſs or Paſſion he cauſed to himſelf by his unwatchfulneſs, and all the effects that follow upon theſe are to be imputed to him, both as the actor and procurer of that which is the occaſion, or rather the cauſe of them. Thus ye ſee how many wayes ignorance breaketh this Commandment.

2. We ſhall inſtance the breach of it in what is oppoſite to Faith, or Confidence which floweth from Faith; to wit, unbelief, diffidence, temerity, or tempting of God (which floweth from unbelief, and is oppoſite to Faith) the infidelity of Heathens and Jews, and the Atheiſm of ſuch as believe not the Word: Thus alſo Hereticks who abuſe it, and Apoſtates who fall from the truth thereof, and are oppoſers of it, are guilty of this ſin; as alſo thoſe who receive the Word in vain, and for all his invitations reſt not on him; theſe make God a Lyar, and deſpiſe him and his offers, being unwilling that he ſhould reign over them: Here cometh in alſo anxiety, in reſpect of his Providence, and diſtruſt or diffidence, in reſpect of his Promiſes, which is a ſin queſtioning the fulfilling of Promiſes from the apprehenſion of ſome weakneſs in the Promiſer, or in means uſed by him to bring about the accompliſhment. Temerity, or tempting of God, is againſt Confidence alſo; this is an eſſaying or attempting ſomewhat without Gods Warrant, without which none can lawfully undertake any thing; that of Diffidence wrongeth Gods Faithfulneſs, this of Temerity wrongeth his Wiſdom, in not making uſe of the means preſcribed by him, as if we would attain the end another way of our own; oppoſite to Faith alſo, and the profeſſion of it, are diſſembling of the truth, fainting in the profeſſion thereof, eſpecially in the caſe of Confeſſion, by which we diſhonour God, and by our fearful, puſillanimous, and cowardly carriage, ſome way tempt others to think that we do not indeed believe theſe things, on which we ſeem by our faint deportment to lay little or no weight.

3. We may inſtance the breach of this Commandment in what is oppoſite to Hope; namely, Deſperation and Preſumption, or vain Confidence; and becauſe every Grace has many oppoſite Vices, ye may ſee it is the eaſier to fail in obedience to this Commandment: Deſperation wrongeth many Graces; it is twofold, either total from want of Faith, or partial from weakneſs of Faith: There is alſo a Deſperation and Diffidence that is good, *Eccleſ.* 2. 20. which is when we deſpair in ourſelves, or from any thing in our ſelves or in the World to attain happineſs, or what is promiſed; that holy Self-deſpair is good, but that is not it which is meaned here, for it is not abſolute deſpairing, but ſuch as hath ſtill a reſervation with it, *If he help me not*, which implieth hope. Preſumption runneth on the other extreme, looking for what is promiſed, without taking Gods way to attain it, and it differeth from native and true Confidence, which with peace and boldneſs reſteth on his Word, and in his way expecteth the thing promiſed; the fault of Preſumption is not that it accounteth Gods mercy too great, or expecteth too much from him, but that it accounteth him to have no Juſtice, nor hath it reſpect to his Holineſs and Greatneſs; even as Deſperation faileth not in attributing to him too much Juſtice, but in making it inconſiſtent with his Mercy and Promiſes, and extending ſin, wants, and unworthineſs beyond his mercy and help, as *Judas* and *Cain* did.

4. For

4. For finding out of the breaches of this Commandment, ye may conſider the oppoſites to love with the whole heart, ſuch as luke-warmneſs, *Revel.* 3. 15. coldneſs of love, *Matth.* 24. 12. ſelf-love, exceſſive love to Creatures, hatred of God, not as he is good, but as he is averſe from ſinful men, prohibiting what they love, and puniſhing them for committing ſin; for it is impoſſible for men to ſerve two Maſters, as Sin and God, but the one muſt be loved, and the other hated: And is there any thing more ordinary then love to ſin which is evil, and hatred of God which is the great Good? which appeareth in little zeal for him, and little reverencing of him.

5. Conſider what is oppoſite to Fear and Reverence, and there you will find much carnal ſecurity and vain confidence in it, obſtinacy, ſtout-heartedneſs, little trembling at his Word, not being affected with his Judgments, raſhneſs and irreverence in his Service, whereas there is a general fear in all our walk called for, *Prov.* 23. 17. We ought to be in the fear of the Lord all the day long; and there is a peculiar fear called for in the Ordinances of his Worſhip, *Eccleſ.* 12. 23. *Mal.* 1. 6. which was commended in *Levi*, *Mal.* 2. 5. On the other hand, oppoſite to this, is that carnal fear and anxiety, which is commonly called ſervile and ſlaviſh fear, and the fear of man which bringeth a ſnare, *Prov.* 29. 25.

6. Look after the breaches of this Commandment, by conſidering what is contrary to the obedience we owe to him as God, and our God: Now internal and external obedience may both be comprehended in this, every man ought wholly to give away himſelf, and the uſe of all his faculties and members, for the Glory of God, and to him only, and to none other: And this requireth a practiſe that is compleat, both as to the inward bent of the will and heart, and alſo as to all the external parts thereof, which being ſeriouſly pondered, O! how often will we find this Commandment broken? as the particular comparing of our life with the Word, and the explication of the reſt of the Commandments, may eaſily clear and diſcover.

7. The ſin of impatience, which is oppoſite to that patience and ſubmiſſion we owe to God in his wayes and Diſpenſations, is one of the ſpecial breaches of this Commandment: it is very broad, and doth many wayes diſcover it ſelf: As 1. In fretting at Events which befall us. 2. In not ſubmitting chearfully to Gods way with us but repining againſt it. 3. In wiſhing things had fallen out otherwiſe then God hath diſpoſed. 4. In limiting God, and preſcribing to him, thinking that things might have been better otherwiſe. 5. In not behaving himſelf thankfully for what he doth, even when his Diſpenſations and croſs and afflicting.

8. This Commandment is broken by the many ſins which are oppoſite to that Adoration and high eſteem, that we ſhould have of God in our hearts; he ought to have the Throne, and be ſet far up in our minds and affections; but oh! how many are there that will not have one ſerious thought of him in many dayes, and are far from being taken up with him, or wondering at him and his way with ſinners, &c.

Laſtly, When Invocation and Prayer is ſlighted, this Commandment is broken, when he is not by calling upon him acknowledging in every thing, and particularly, when internal prayer in frequent ejaculations to God (as *Nehemiah* 2, 4.) is neglected.

Now

Now if all these were extended to our selves, and these we have interest in, and that in thoughts, words, and deeds, according to all the former general rules, what guilt would be found to lye upon every one of us, in reference to his Attributes, Relations to us, and Works for us? and as these hold him forth to be worshipped as such, so when that is slighted or neglected, it cannot but infer great guilt, especially when his due is not given by such as we are, to such as he is, it maketh us exceedingly guilty: and though the same thing be often mentioned, yet it is under a divers consideration; for as one thing may break more Commandments then one, so may one thing, divers ways, break one and the same Commandment, as it opposeth or marreth divers Graces and Duties.

The second Commandment.

Exod. 20. 4, 5, 6. *Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth. Thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.*

THis Commandment is more largely set down then the former, partly to clear the Mandatory part of it, and partly to press it; in which two it may be taken up.

The preceptive, or commanding part, is expressed in two things, v. 4. and v. 5. at the beginning. 1. That no Image be made: And 2. That it be not worshipped.

Next, it is pressed three wayes: 1. From a reason. 2. By a threatning. 3. By a Promise: The words are multiplied, that they may the more fully and clearly express what is intended.

1. That this Commandment is against all making of Images for Religious service, is clear from a threefold extent mentioned in the Prohibition. 1. The Image of nothing in Heaven above, or the Earth beneath, or under the Earth; that is, the similitude of no Creature is allowed for this end.

2. Men are forbidden to make either *similitude or likeness*, that is, no sort of Image whether that which is ingraven in, or hewn out of stone, wood, silver, &c. or that which is made by painting, all kinds are discharged.

3. No sort of worship or service religious is to be given to them, whether mediate or immediate, whether primarily as to themselves, or secondarily with respect to that which they represent. This is understood under the second part of the Commandment, *Thou shalt not bow down to them, nor serve or worship them:* under which two, all external reverence is discharged, which is clear from the reason adjoyned, because God is jealous, and he will not only not endure Idolatry, but whatever may look like it; as a jealous Husband will not abide any suspicious-like carriage in his Wife.

That we may have the clearer access to the meaning & use of this Commandment: let us see 1. What is the scope of it. 2. Wherein it is different from the former.

The scope of this Commandment, is not meerly and only to forbid making and worshipping of Images, which is the most grosse way of abusing the worship of God; but under that to forbid all manner of grosness in the external worship of God, and to command exactness and preciseness in it (as well as internal worship) according to the Rule prescribed there anent by the Lord; and so this Commandment includeth all

external

externals commanded in the Ceremonial Law, and doth forbid all will-worship, and superstition in the worship of God, all honouring him by precepts taught by men, and not by himself, *Isai.*29.13. and *Matth.*15.9. So then in the first Commandment the worshipping of the only true God is commanded, and the worshipping of any Idol is forbidden: here the true worship of that God is prescribed, and the contrary forbidden; the first Commandment sheweth who is to be worshipped, the second how he is to be worshipped, not in the manner that Heathens worshipped their Idols, nor in any other manner that men shall feign and devise to themselves, but in the manner he himself prescribeth.

In sum, this Commandment holdeth forth these three things. 1. That God will not only be served inwardly in the heart, by good thoughts and intentions (which is prescribed in the first Commandment) but also outwardly in the confessing him before men, in external service and worship, in words and gestures suitable; for the forbidding this sort of external gestures, worshipping and bowing before Idols, doth include the contrary affirmative in all its kinds (according to the first Rule before-mentioned for the right understanding of all the Commandments.) Thus it taketh in all Ordinances of Word, Prayer, Sacraments, Ceremonies, &c. and failing in these, breaketh this Commandment, when even they are not rightly gone about.

2. It holdeth forth this, that in that external service and worship, God will not have men following their own humour, but will have them to walk by the Rule given, or to be given by him to them, and otherwise it is in vain whatever worship men perform to him, *Matth.* 15.9. Hence it is said here, *Thou shalt not make to thy self*; that is, at thy own pleasure, without my Command, otherwise what is by Gods Command is made to him; and this is to be extended to all Ordinances, yea both to the worship it self, and also to the manner of that worship, all is to be done according to Gods Command only.

3. It holdeth forth a spiritual service due to God, or that we should be spiritual in all external service, there should not be in us any carnal apprehensions of God, as if he were like any thing that we could imagine, *Acts* 17.29. as is fully clear from *Deut.* 4. 15, &c. Also all rashness and carnality in external performances is here discharged under *bowing to Images.* &c.

So then, under these three, we take up the sum of this Commandment, whereby it differeth from the former, which may also be cleared from these reasons.

1. The first is, that this Commandment looketh to external worship, and the ordering of that; which is clear: 1. Because the things forbidden in it, as making of Images, and bowing to them, are external acts. 2. These are mentioned as relating to Gods Worship, for they are placed in the first Table of the Law, and for this end Images are only mentioned, as made use of by Heathens in all their worship, *Lev.*26.1. The Lord will not have his people doing so to him, *Deut.* 12.3,4,5, &c. 3. Add, that making and worshipping of Images are but one part of mens abusing of the external worship of God, which is mentioned for all of that kind (as Adultery is put for all uncleanness in the seventh Commandment) and all kinds of false worship, or all the several wayes of mens abusing the external worship of God are condemned under it. 1. Because it is most gross, and this being a most gross way of adding to his worship, it serveth to shew, how God accounteth every adding to his word, or altering of it, to be a gross and hainous sin, *Deut.*4.23.24.25. 2. Because the Nations about, especially *Egypt*, served their Gods so, and men naturally are bent to it, as appeareth almost by the practise of all Nations; and *Rom.* 1.25, &c. and by the Israelites practise in the golden Calf, *Exod.* 32. from vers. 1. to vers. 7. and by *Jeroboams* practise,

1 *King.* 12. 28. Now the Lord will not be served so, but as he commandeth, *Deut.* 12. v. 4. *Ye shall not do so to the Lord, &c.* but contrarily, *v.* 5. as the Lord shall carve out unto you,

A second reason to clear this to be the meaning, may be taken from the perfection of the Law, which lieth in this, that it condemneth all sin, and commandeth all duties: now it is a sin not only to worship false gods, but to worship the true God in a false way; and it is a duty also to worship him rightly, according as he hath appointed in his Word; now these sins must be forbidden in this second Commandment, or they are forbidden in none at all; and these duties must be commanded in this Commandment, or they are commanded in none.

Next, that we may clear, that it is sinful to worship God otherwise then he hath commanded, it would be observed, there was a twofold Idolatry found in *Israel*, and condemned in the Scripture: the first was, when Groves and Images were planted, and made to Idols; and so the people of *Israel* did often to the Heathen Gods: the second was, when they had Groves, and worshipped in high places, but not to Idols, but to the Lord their God, as 2 *Chron.* 33. 17. so in that place before cited. *Deut.* 12. 2, 3, 4. *&c.* you will find two things forbidden. 1. Making of Image to the false Gods, which the *Canaanites* worshipped. 2. Making use of their manner of worship, and turning it unto the true God; both are forbidden, the first by the first Commandment, the last by the second; compare *vers.* 8. (which holdeth forth this scope.) *Ye shall not do, every man what seemeth right in his own eyes,* with what followeth, and with *vers.* 30. and 31. *See thou enquire not how these Nations worshipped their gods,* to wit, by Images, *&c. as if ye would do so to the Lord,* no, but *vers.* 32. *Whatsoever thing I command you, observe to do it, thou shalt not adde thereto nor diminish from it,* which cleareth the scope of this Command, as being purposely there opened up, *Ye shall not do so to the Lord your God,* wherein more is comprehended then is expressed; namely, not onely ye shall not serve the Lord, as they do their gods, but also ye shall serve him, as he himself prescribeth.

Hence will it clearly appear, that this command is to be reckoned a distinct command from the former, because 1, It containeth distinct matter, forbiddeth sins of another kind, and commandeth duties of another kind. 2. Because they are certainly ten in number, and there cannot be such a reckoning made up if these first two be one, it being clear (as after will appear) that the last is only one, and cannot be divided into two. 3. Beside, it is the common reckoning of the ancient Jews, as may be seen from *Josephus, lib.* 3. 9. *Ainsworth*, and others; This then being laid down as a truth; we shall 1. shortly put by some Questions concerning Images for clearing the words. 2. Come particularly to shew, what is required and what is forbidden in this Commandment, and how we break it in our ordinary practise. Then 3. Open the Reasons that are annexed.

Concerning Images, two things are to be enquired, 1. If no Image be lawful? and if any be lawful, what these be? 2. If any use, especially religious, of Images be lawful? and if adoration of any kind be to be given to them; We say for Answer,

1. That making of Pictures of Creatures, which are visible, or may be comprehended, or historical phansies (to speak so) such as the senses and elements use to be holden forth by (which are rather Hieroglyphicks then real Pictures) these I say,

are

are not simply unlawful, but are so, when they are abused; (so *Solomon* made Images of Lions for his use, and thus the gift of engraving and painting as well as others which God hath given to men, may be made use of, when (as hath been said) it is not abused.) As 1. When such Pictures are obscene and filthy, and against Christian modesty to behold, such break this Commandment, but more especially the seventh, because as filthy communication doth pollute the ears, so do they the eyes. 2. When men become prodigal in their bestowing either too much time, or too much expence on them. 3. When they dote too much on them by curiosity, and many other wayes they may be abused; but especially in the fourth place, if they be abused to any religious use, then they become unlawful, as afterward shall be cleared.

2. Though making of Images simply be not unlawful and discharged by this Commandment, yet thereby every representation of God (who is the Object to be worshipped) and every Image *religiously made use of in worship* is condemned (though civil and political Images and Statues, which are used as ornaments, or badges of honour, or remembrancers of some fact, &c. be not condemned.) 1. Because such Images cannot but beget carnal thoughts of God, (as *Acts* 6, 29.) contrary to this Commandment. 2. Because God discovered himself, *Deut.* 4, 15, 16, &c. by no likeness, but only by his Word, that they might have no ground of likening him to any thing. 3. Because it is impossible to get a bodily likeness to set him out by, who is a Spirit and an infinite Spirit, so then every such image must be derogatory to God, as turning the Glory of the invisible God, to the Shape of some visible and corruptible Creature, which is condemned, *Rom.* 1. 22, 23. for every Image supposeth some likeness: Now there can be no conceivable or imaginable likeness betwixt God and any thing, that we can invent, therefore it is said by the Lord, Isa. 40. 18. *To whom will ye liken God, or what likeness will ye compare unto him?* where it seemeth it was no Idol, but God they aimed to represent by their Images, which was the fault condemned, *vers.* 25. As also when we cannot conceive of God, and of the Mysteries of the Trinity, and Incarnation as we ought, what presumption must it be to paint them?

Therefore upon these Grounds, 1. We simply condemn any delineating of God, or the Godhead, or Trinity; such as some have upon their buildings, or books, like a Sun shining with beams, and the Lords Name, *Jehova*, in it, or any other way, this is most abominable to see, and a hainous wronging of Gods Majesty.

2. All representing of the Persons as distinct as to set out the Father (personally considered) by the Image of an old man, as if he were a creature, the Son under the Image of a Lamb or young man, the Holy Ghost under the Image of a Dove, all which wrongeth the God-head exceedingly; and although the Son was and is Man, having taken on him that nature and united it to his God-head, yet he is not a meer man, therefore that image, which only holdeth forth one nature, and looketh like any man in the World, cannot be the representation of that Person, which is God and man.

And if it be said, mans soul cannot be painted, but his body may, and yet that picture representeth a man: I answer, it doth so, because he has but one Nature, and what representeth that, representeth the person; but it is not so with Christ,

his Godhead is not a distinct part of the humane Nature, as the soul of man is (which necessarily supposed in every living man) but a distinct nature, only united with the manhood in that one person Christ, who has no fellow; therefore what represented him, must not represent a man only, but must represent Christ, *Immanuel, God man*, otherwise it is not his Image; beside, there is no warrant for representing him in his Manhood, nor any colourable possibility of it, but as men fancy; and shall that be called Christs portraiture? would that be called any other mans portraiture? which were drawn at mens pleasure, without regard to the patern; again, there is no use of it, for either that Image behoved to have but common estimation with other Images, and that would wrong Christ, or a peculiar respect and reverence, and so it sinneth against this Commandment that forbiddeth all religious reverence to Images, but he being God, and so the object of Worship, we must either divide his Natures, or say that Image or picture representeth not Christ.

Again, as to what may be objected from the Lords appearing sometimes in the likeness of a man, or the Spirits descending as a Dove, or as cloven tongues of fire: It is answered,

1. There is a great difference betwixt a sign of the Spirits presence, and a representation of the Spirit. 2. Betwixt what representeth the Spirit, as he is one of the Persons of the blessed Trinity, and what resembleth some gifts of his: The similitude of a Dove descending upon Christ, was to show his taking up his residence in him, and furnishing him with gifts and graces, and particularly holy simplicity and meekness without measure, and so his appearing in cloven tongues was to shew his communicating the gift of Tongues to the Apostles. 3. Neither is there any warrant for drawing him in these shapes, more then to look on every living Dove, as representing him: and the like may be said of Gods appearing sometimes in humane likeness, it was but that men might have some visible help to discern something of God's presence, but not to give any representation of him, and these bodies were but for a time assumed, as a præludie and fore-running evidence of the Sons being to become man.

From this ground also it would seem, that painting of Angels might be condemned as a thing impossible; they being Spirits, which no corporal thing can represent; beside that the representing of them has some hazard with it, and for those cherubims that were made by Gods direction under the Old Testament, they were rather some Emblems of the nature and service of Angels, as being full of zeal, and alwayes (as it were) upon wing ready to obey Gods will, then any likeness of themselves, and its hardly possible to fancy representations of Spirits, good or evil, but thereby men will wrong themselves in the right description of them: Though we grant, Angels being but finite Spirits, there is another kind of danger and impossibility of representing God, who is an infinite Spirit; also some say that these Cherubims mentioned did not represent the nature of Angels, but Angels appearing under such a visible shape, and we find *Ezek.* 1. There are divers shapes by which they are pointed out, but it is as to their fitness and readiness for service, and not as to their nature.

3. We say that no Image whatsoever, made use of for religious ends, and without the bounds of civil and politick uses is allowable, but is by this commandment condemned, as unsuitable to the Lords nature and revealed will, so by this Images (otherwise lawful) when abused to Idolatry become unlawful, and are not to be suffered but orderly to be removed, we call that more then a civil or a common use, when religious worship or reverence is purposely intended to them, or

there

there is; by some one occasion or other, danger least they may be so abused, and of this sort (*viz.* dangerous ones;) are, 1. *Images in places of Worship*, but it is not Idolatry to have dead mens Images on their Tombs or Monuments in Churches. 2. Images of such Angels, Saints, &c. which has been abused to Idolatry by being worshipped, or most readily may be so abused. 3. Images erected for helping our Prayers to be accepted, and which have Altars, Lights, or Temples appointed for them, (which will be clearer, when we come to speak of religious worship and *Bowing*,) thus peregrinations and vows to Images, touching of them with some apprehension of fruit and advantage thereby, especially when healing is expected from them; and so are they abused also, though help be expected not from the Image, but from him whom it is said to represent; and thus also when any Image once lawfull cometh to be abused, it ought to be removed, as the brazen Serpent was by *Hezekiah*, and under this Prohibition come in the Images of false gods, as *Cupid*, *Venus*, *Apollo*, *Jupiter*, &c. which were once abused; besides some of these Idols being nothing, the pourtraying of them maketh them appear something; and if it was the Lords way to command the breaking and destroying of all Idols and Images of false gods, can it be suitable to retain them in memory? that a generation following might have that occasion and help to Idolatry, (*viz.* the Images of old Idols) from Christians: and if it was *Davids* and the Saints way, *Psalm* 16. 4. not so much as to mention their names but with detestation, ought Gods people for sport or delight to look on these Images? zeal for God would abhor these curiosities, and what edification can be in them?

We are now to clear the second question, If any worship may be given, and what worship is due to Images of any sort? and if it be not a breach of this command to give any religious worship to any of them? that we may answer.

1. Consider there was a twofold worshipping of Images even amongst Heathens. The first was more gross, when the worship was given to the Image, as being some Godhead of it self, thus some think the images of *Baal*, *Ashteroth*, &c. and particular Images, that have special names, were worshipped, thus are men said properly to worship the works of their hands, this is against the first Commandment. 2. There was a worshipping of Images as representing God, and so the worship was gone about as a part of service done to the true God, such was (in conformity to the Heathens practise) the worship given to the Calf, *Exod.* 32. *vers.* 1. to 7. and such were the Groves and Sacrificings in the high places, 2 *Chron.* 32. 17.

More particularly there is an immediate worshipping of Images as Idols, when they in themselves, or for themselves are worshipped, and secondly there is a mediate worshipping of images for that which they represent, when men worship something in them, or signified by them.

This again may be distinguished with respect to the object, when the worship is directed either first to a false god, or else secondly to the true God.

2. Consider, that there are divers sorts of worship given to the images of the true God, or of Saints. 1. Some religious worship which is more then civil, yet not that which is due to God, such *Bellarmine* giveth them for themselves properly, and calleth it λατρεία. 2. A divine worship due to what is typified, such many give to the images of God and Christ, this they call λατρεία, this *Bellarmine* giveth them not properly, but *per accidens & propter aliud*, though the first he maketh properly to terminate on the Image, yet *Aquinas* and his followers, *Part* 3. *q.* 25. 3, 4. giveth the images of *Christ*, of *Mary*, and of the Cross λατρεία properly so called.

3. Consider what that is which is called religious worship, it differeth from civil and

politick worship (such as is given to living men, yea from that civil respect which one will give to the Image of a King, or of one they love, which is not properly worship even civil) and consisteth in other circumstances of a religious consideration; and it may be known to differ from what is Civil, by these things. 1. By the thing to which the worship is given, that is, if it be a thing, which pateth not under a Civil, but under a religious account, as bowing to a living man is one thing, to a Saints Image, a Sacrament, or such like, which have nothing in them, calling for civil honour, is another thing; and therefore, if any honour be given them it must be on another account. 2. By the actions, wherein we give such worship, as if it be in prayer or in worshipping of God: or in sacrificing, it is one thing to bow then to or before an Image or man, and another thing to do it when occasionally or historically we are relating something, or doing some civil business, as tying the shoo or such like. 3. By the sort of worship that has been given to Idols or used in religious service to God, and not suitable for any civil respect to such an object, as bowing the knee, uncovering the head, praying, building Temples, Altars, making Vows unto them, or before them, swearing by them, or before them, carrying them about with us because of some religious influence they are supposed to have, setting them up for reverence to be given to them, setting up lights about them, sacrificing, burning incense to them, &c. or something of that kind used sometime in Gods service, or in the service of Idols.

4. Consider, that what is said of Images may be said of all creatures and things to which divine honour, or religious worship in the service of God is attributed, for if the one fall all will by this Commandment be overturned, such as 1. Worshipping of Angels or Saints by λατρεία, or the Virgin *Mary* by ὑπερδουλία, as Mediators and helps in our serving the true God. 2. All adoration of the reliques of Martyrs, such as their bones, dust, cloaths, &c. Especially the adoration of the very Cross (as they say) whereon Christ suffered, which hath by Papists a divine sacrifice offered to it, and a divine worship given in the highest degree. 3. The adoration of such things as are used in worship, as Temples, Altars, bread in the Sacrament *Agnus Dei*, Masses, &c. 4. The Images of God, Christ, Saints, Angels, yea of the Cross, which are said to be worshipped with respect to the true God, and not as derogatory to his service.

For further clearing of this purpose, we shall speak to a question which here necessarily occurreth, namely, whether these things mentioned, being worshipped by any sort of religious service, whether directly or indirectly for themselves or for such things to which they relate, or which they signifie, even when men pretend the worship is not given to them, but ultimately referred to the honour of the true God, whether I say worshipping them so, be not Idolatry and a breach of this Commandment?

In answering this question. 1. We shall clear that there may be, and is Idolatry committed with Images, and means of Gods service, even in such worship wherein the Images which men worship are not accounted gods, but only representations of God, and although these means of worship, which they worship are made use of in serving the true God. 2. We shall clear, that all such service as being Idolatry is forbidden by this command, however it be distinguished. If it be performed as religious service, though some such service be more gross, and other some more subtle and refined.

First

First then, That there is such a kind of Idolatry in worshipping of Images; when men rest not on the Images, but direct their worship to the God represented by them, we may clear it divers wayes.

And 1. From the Heathens, who though some did, yet all of them did not account their Images their Gods, but only some representation of them, and first we may gather this from *Rom.* 1. 22, 23. where it is said of them, 1. That they knew God, and yet 2. That they turned the glory of that incorruptible God into the similitude of Beasts and men, corruptible Creatures. Their fault is not that they accounted these representations or Images, which they made gods, but that they declined in their worship, in the worshipping of the true God by such Images.

2. It may also appear by the frequent changes of their Images, while they retained their former gods, and by their multiplying Images of one sort, and divers sorts to one and the same god, and by their giving all these Images one name, and when it is said that *Solomon* and other Kings set up Images to *Ashtoreth*, *Baal*, &c. It cannot be thought they supposed these Images to be the very gods themselves which they worshipped, but that they were only set up for their honour, 2 *Kings* 23. 13. And when *Manasses* made Chariots to the Sun, he supposed them not to be to the Sun, 2 *Kings* 23. 11. Yea was not this commonly acknowledged that *Jupiter* was in Heaven, as appeareth *Acts* 19 39. and that that Image came down from him, but was not he, nor yet the feigned Goddess *Diana*.

3. It may appear by the Heathens own confession, and the shifts they used, when they were charged with the worshipping the works of their hands, as 1. They used to say they worshipped but the *Numen* or god which was in them, and which invisibly after their dedication of them (and not before) dwelt in them; yea, some of them would say, they neither worshipped that Image, or any Devil, but by a bodily sign they beheld what they should worship. 3. When Christians further urged them, that what was signified by their Images was not the true God, but a creature, as by *Neptune*, the Sea; by *Vulcan*, the Fire, &c. They replyed it was not those bodies which they worshipped, but the gods which governed them. So *Augustine*, *Psalm* 113. *nobis* 115. concerning the Idols of the Gentils, and *Augustine de Civitat. Dei lib.* 7. *cap.* 5. where he sheweth that *Varro* giveth that reason, why the gods where rather pourtrayed in mans picture (though they were invisible) because, saith he, mans Soul is a spirit and cometh nearest them, and the body is the vessel of the Soul, and therefore is used to represent it. See *Chrysost.* 1. *Eph. Hom.* 18. *Andrews* on 2. Command. *August.* in *Psalm* 96. (*nobis*) 97.

And it may also 4. appear from this, That the Heathen gods for the most part (even those of them that were most commonly worshipped) were some famous men, after death supposed to be Deified, to whom they made Statues and Images, and yet still the honour was intended to those to whom they appointed the Images, though they supposed that their gods in an especial manner dwelt in these Images, and answered from them.

In the second place this may be made to appear from the Command, *Deut.* 12. 31. where the Lord forbiddeth not onely the worshipping of Idols, but of himself by Images, *Thou shalt not do so to the Lord thy God*; that is, Thou shalt not worship me by Images as the Heathen do their gods; and therefore this is not onely possible, but is also, and that most certainly, a grievious guilt, even though they pretended

tended it was not idols but God they worshipped; yet it was not so they worshipped not him but the idol.

3. We shall clear it yet further, That the true God may be worshipped (by Idolaters) as they pretend, and yet in Gods account, their worship is nothing but idolatry committed with their images.

We shall give four instances of this. The first is from *Exodus* 32. where it is clear, 1. That the image they set up was not it self acknowledged to be God, but as something to represent the true God, for 1. It cannot be thought their minds were so soon darkened as altogether to forget what God had done, and to imagine that the thing which was new made with hands was God, though they be charged with forgetting God, because they were practical forgetters of him, and their sin did speak it out indeed. 2. The image is called *Jehovah*, that brought them out of *Egypt*, which was a mercy past before the Calf had a being, and therefore the reason why they gave it this name, must certainly be, because they aimed by it to represent *Jehovah*. 3. It is not likely that now they would have worshipped the gods of *Egypt*, or that they would have attributed their delivery from *Egypt* to them, seeing these gods were also plagued; also that *Aaron* should do so, is incredible, who yet joyned with them in this transgression. 4. Beside can it be thought, that so soon they thought it to be God, and yet so easily afterwards passed from it? certainly the words, *That it may go before us*, that is, not to *Egypt*, but *Canaan*, whether God called them, do clearly imply, that they looked on it only as a representation of *Jehovah*.

2. It is clear, that they sacrificed burnt-offerings and peace-offerings before this image, and this was the same service which was due to the Lord, and so it was proclaimed, *Exod.* 32. 5. and therefore it was to the Lord, and not to the image (for it self) that they sacrificed.

3. It is clear, that they are charged for *turning out of the way*, and that because of their *making a molten image*, which seemeth to infer, that their guilt was rather in the manner of worship and making of that image for worship, then in quitting God altogether; and thus they grosly failed in the manner of worshipping him, by occasion of *Moses* his absence, for now they want that sign of Gods presence, which formerly they had, and have not such a visible commerce (as it were) with God, it is that they complain of, and this want of a visible sign (and not of God simply) do they intend to make up by this image.

4. This may be further confirmed from *Acts* 7. 40. 41. 42. where it is said, that because of this sin they were given up to grosse idolatry which could not be, had this been idolatry of the grosser sort.

The Second instance is from *Judges* 17. where you will find that that Idol, which *Micah* made, is not by him or his Mother accounted God, but is made use of by them, as they think, for furthering them in Gods service, as appeareth. 1. From this, that it getteth not the name of any strange god. 2. That he seeketh a Levite for a Priest to it, and promiseth to himself Gods blessing from that, not that the idol would bless him, but *Jehovah*, *vers.* 13. 3. That it is said, the Priest asked counsel of *Iehovah* for the *Danites*, *Judges* 18. 6.

The Third instance is that of *Jeroboam*, who did sin and made *Israel* to sin, by the Calf he set up at *Dan* & *Bethel*, that they were not intended to be worshipped as idols, for themselves, but as means, whereby they might be helped to worship the true God, may appear, 1. From *Ieroboams* motive, which was not to divert the people from the true God, at least as he supposed, or to make them alter their God, but to alter their manner of worship, and to divert them from going up to *Ierusalem* to worship, from

which

which his fear of their revolt to *Rehoboam* arose; hence the Calves are not provided to prevent worshipping of God, but are put in place of their going up to *Jerusalem*; as the colour of reason pretended by him for this alteration sheweth, and so one service is put for another, without changing their God, and all the reproofs that his sins meeteth with from the Prophets run at this, that he altered the manner of Gods worship in putting up new signs in new places, and appointing new Sacrifices and Priests. 2. It appeareth from this, that as it was distinct from that way of serving God, which was in *Judah*, so was it from the way of the Heathens, yea from the way used by such idolatrous Kings as *Achab*, who are said to do worse, because they did set up strange Gods (which the Calves are not called) and *Baalim*; and *Jehu* when he destroyed the false Gods, yet he retained this manner of Worship; and there were no cause to discriminate *Jeroboams* sin from *Achabs*, or to look upon it as any thing lesser, if all the difference had been only in the change of worshipping the image of one Idol into the worshipping of the image of another, but the difference was in this, that the one worshipped the true God in these images the other Idols indeed. 3. Hence there was still some knowledge of God in that Land, and Prophets sometimes sent them by the Lord; yea, when they were led captive, and others sent into their place, it is said 2 *Kings* 17. 26, *&c.* They learned the manner of the god of the Land, that is the true God, though they corrupted themselves with serving their Idols also, and thus the *Samaritans* continued worshipping they knew not what, though they pretended to worship the true God, *John* 4. 22.

The Fourth instance is that corrupt practise, used sometimes in *Judah* of setting up high places and groves, when yet they did not thereby intend to serve Idols, but the true God, and yet they are reproved for this as a gross Corrupting of the worship of God.

And it would seem clear sometimes in *Judah*, and often in *Israel*, even when they are charged with Idolatry, that yet the knowledge of the true God, was not obliterate among them, nor they so brutish in their worship as other Nations about them; we take it then for a clear truth, that they often did worship the true God, by Images, when they did not worship the images directly.

The Second thing may be easily cleared and made out, to wit, that all worshipping of God by images though the worship be pretended to be given to the true God, and not to the image, but to the thing signified or represented by the image, is yet unlawful and Idolatry, forbidden by this commandment what ever sort of worship it be, if it be religious, as hath been said, and this we shall make out by these Arguments.

The first is from the general scope of this Command, which is to forbid not only the over-turning of Gods Service, but also all Will worship, though mixed in with the Service (as it seemeth, that was which is mentioned, *Col.* 2. 8. of worshipping Angels, which yet was so subtile that they pretended, they were far from taking from God any thing that was his due) that this is the scope of this Command, is clear from *Deuter.* 12. 8. where the Lord forbiddeth men in his Worship, *To do what seemeth good to every one in his own Eyes*: But so it is, that the worshipping of God before Images, *&c.* is Will-worship, *&c.* till it be shewen that it is prescribed by God.

Secondly: That way of Worshipping God is clearly condemned by the in particular scope of this Command, which is first, to discharge all gross thoughts of God or his Service; which scope, As it sayeth, God cannot dwell in Temples, &c. neither can He be worshipped by mens hands, that is, by Images made with men hands, as these in *Athens* did, Acts 17.24,25. For they ignorantly worshipped the true God. 2. To shew that he should not be served as Idolaters served their Gods by Images, *Deut.*4. and 12 30, 31, 32. This binds us to the Word for all institute worship, but especially restraineth us from Idolaters, their way of worship as well as from their Idols, *Thou shalt not do so to the Lord thy God*: Note, that *So* set down, *v.* 4. relateth to Groves, Images, High places, *&c.* mentioned *v.*3. which place doth not only discharge such Service to be given to Idols, but the giving of any such Service to God himself, who will have no such Service: And if it be clear that worshipping him by Groves and High places be condemned, why not worshipping him by Images also? for the prohibition *So*, looketh to all.

Thirdly: This Command hath a general prohibition in it, that leaveth no Image out, whether of God, Saint, or any other thing for any Religious use under whatever shape: For 1. It dischargeth the making of any Image of any thing, for any Religious use. 2. It dischargeth all Worship to be given them, whether outward by *Bowing*, or inward by *Service*, or whatsoever followeth on these; and therefore no distinction used by Idolaters can salve the matter, or avoid the strength of this Command, especially considering that it directeth men in the manner how they should serve the true God, and doth not simply prescribe who is to be acknowledged as true God, which is done by the first Command.

Fourthly: If by this Command Heathenish Idolatry, or the Serving God by Images be condemned? then the serving of God by Images also amongst Christians is here condemned; But the Heathens serving God by Images, is here condemned, *Ergo*, *&c.*

If it be answered that Heathens did represent by their Images that which was not God, and that this was their fault? I. Answer. 1. It is not like that all did so, nor that any at first did so; but some had a notion of the invisible God-head, *Rom.* 1.28, though they changed it into an Image, like to a corruptible Creature. 2. Yet here the Argument holdeth; If Heathens, who worshipped, suppose, *Jupiter*, *Vulcan*, &c. and their Images of Gold, Silver, *&c.* were holden for Idolaters, not only as worshipping *Jupiter* and *Vulcan*, and these Idols which were so represented, but also as worshipping Gold and Silver, and such Images and things as they made use of to represent them; then also Christians must be said not only to worship what is represented, by those Images, but the Images themselves, and so to be guilty of Idolatry on that account: the Reason will hold alike in both, and if their Exception, that they worshipped not the Images, but what they represented did not exempt them from being found guilty of worshipping such Images in particular, neither will Christians upon that Plea be found exempted from this guilt; for, *à quatenus ad omne valet consequentia.*

Fifth Argument: If that Idolatry committed by the *Israelites* in the Wilderness, *Exod* 32. and that which was set up in *Israel* by *Jeroboam*, and that of *Manasses* 2 Chron 33. be to be condemned as Idolatry; then that which is practised among the Papists in worshipping of their Images, and God by them, is to be condemned

as Idolatry: But the former is condemned in Scripture as gross Idolatry, because it falleth off, and declineth from the way of worship the Lord hath prescribed, and turned Gods People like to Idolaters in their way; therefore also the latter is to be condemned as idolatry.

There is no exception which the Papists give in here against this Argument, but the like might have been given by the *Israelites*.

For 1. If they say, They worshipped not the true God before these Images, that is answered already.

2. If they say, it was condemned because they represented him by such images, that is not enough: For 1. The Command forbiddeth all images of any thing: 2. The opposition mentioned, Deut. 4. *Thou sawest no likeness, or Image, but heardest a Voyce*, hath no middle, but argueth against all alike: Hence these Images, *Psalm* 115. that had Noses and Mouths, but smelled not, and spoke not, were condemned as well as those complained of, *Rom.* 1.

3. If they say, It was not lawful then, but is lawful now; this were to say, that the Gospel admitteth of more Carnal Ordinances then the Law, whereas its Service is more spiritual without all doubt.

From all which we may clearly conclude, that in such Service there is a twofold Idolatry committed: 1. In that, because of some holiness and venerability, that is supposed to be in such Images, Reliques, &c. Religious worship (though inferiour to what is attributed to God) is given to them for themselves, according to the Decrees of that second Counsel of *Nice*: 2. In that they pretend by such Service to worship the true God, though in an idolatrous manner forbidden by him, besides what *Aquinas* and his followers maintain, who give to the Images of God, Christ, *Mary*, and the Cross, λατρειαν it self, *part* 3. *q.* 25. *a* 1, 2, 3. And Reason sayeth, it is a snare unto them that worship them, and a scandal to others; for, as *Augustine* (speaking against the expressions used by Heathens from *Psal.* 113. and from that of the Apostle, *Rom.* 1. (after he hath rejected their images, and their interpretation, and excuses also) sayeth, *he who worshippeth and prayeth towards an Image is an Idolater*; for, *who*, saith he, *worshippeth and prayeth towards an Image, who is not affected with it as if it heard him?*

In short then, the Idolatry that striketh against this Command, may be summed up in these particulars.

1. When by some visible sign, representation, or Image, the God head is wronged as being thereby made like to it; this is against *Deut.* 4. 15, 16, 17, &c. where every Image made to represent the true God, is condemned as unsuitable to Him.

2. When by our worship we tye the presence of the true God, to some Place, Image, Statue, or Relique, as if they had something in them, or communicated to them more divine then any other thing; or, as if God heard our Prayers better at Images, and by them; or as if there were a more special presence of God there, or a more special dispensation of grace granted by them; as Heathens supposed their Gods dwelt invisibly in their Images, and did answer them there. Now the supposing that there is in any thing something venerable and worthy of such respect, is the ground of all idolatry; the inward leaning to it, and trusting in it, is against the first Command; but the outward expressing of this esteem and trust is against the

ſecond Command: Thus men ſin in praying to things that are (though rational Creatures) as Angels and Saints; or to things that are not, as empty Images that have no Deity dwelling in them, or to lifeleſs Creatures, as the Croſs, Bread, &c.

3. It is Idolatry, when idolatrous worſhip, uſed in the Service of Idols, is given to God contrary to his Command; ſo *Deut.* 12. 30, 31. *Thou ſhalt not do ſo to the Lord thy God*; and 2 *Chron.* 33. 17. Their keeping up of Groves for the worſhip of God; and that invention of *Jeroboams* Calfs, are condemned as Idolatry.

Fourthly, When any thing of that External worſhip, which is due to the true God, is given to any other, even though it be with a purpoſe not to ſhut him out altogether from his due, yet when it is in part given to any other thing, as to the Croſs, Saints, Images, &c. it is called worſhipping of them; ſee *Exod.* 32. compared with *Pſalm* 106. 19, 20. there they worſhipped the Images of gold and ſilver, &c. yea, *verſ.* 37. Devils, though they intended to worſhip God in theſe Images.

5. When any thing of this worſhip, due to God, is given to Servants or means, as if ſomething adorable, and to be worſhipped, were in them, although they be not accounted God himſelf: Thus *Corneſius* ſinned in worſhipping *Peter*, Acts 10. 25, 26. when he knew he was not God, and *Peter* rejecteth it on this ground, that he was a Man and not God; and that therefore it was due to none but God: which Reaſon, taketh off all that can be ſaid by men for palliating this kind of idolatry: Thus the ſcope of the Command, and the reaſon and ground of worſhip being conſidered, it is evident that all theſe are idolatry.

We would now further conſider, firſt, the poſitive part of this Command, and next what is forbidden in it.

And 1. For the poſitive part of this Command, we conceive it doth reach, 1. To all external Ordinances, ſuch as Doctrine, Worſhip, government, and Diſcipline: We are here enjoyned to keep all theſe pure, according to his word: Thus any errour breaketh this Command, when it is vented and made publick, as ſecret errours break the firſt.

Secondly, It reacheth to all external *Obedience*, ſuch as receiving the truths of God, ſubmitting to the government and diſcipline of his Houſe, entering therein as Church-Members, often hearing the Word, not only on the Sabbath, which is required in the fourth Command, but at all occaſions, when God ſhall give the opportunity, it being a ſpecial part of his worſhip; right uſing of the Sacraments, and worthy receiving of them, praying externally, internal prayer being required in the firſt Command; outward confeſſion of ſin, when called for; confeſſion of the truth in times of tryal, &c. and this obedience is to be extended to extraordinary duties as well as ordinary; as Vowing, Swearing, Faſting, &c. when they ſhall be required in providence; external Covenanting with God, an Ordinance neceſſary for keeping pure publick Service, &c. Alſo it is to be extended to ſecret duties, and to private duties in Families, and Chriſtian fellowſhip, as well as to publick, and to diligence in them all.

Thirdly, It reacheth to the right manner of doing duties; eſpecially, it requireth 1. That they be not done in Hypocriſie, for God will not be ſo worſhipped in any duty. 2. That all our worſhip and duties be directed to God, in, and through the

the Mediator, and that none come to God but by him, who is the appointed High Priest. 3. That all our Obedience and Service be Spiritual.

Fourthly, It taketh in all external gestures, and outward reverence in praying and hearing, &c. as, that the eye be fixed, and the carriage not light, but decent; that there be no laughing, that the looks be slayd and grave; these in a special manner, in worship, are to be looked unto.

Fifthly, It requireth every Mean that may further Gods publick Service, as educating and training up men for the Ministry, entertaining them, providing places and accommodations for publick worship, and every thing of that kind, without which the external worship of God cannot be performed.

Sixthly, It requireth the removing of all letts and impediments of Gods worship, or whatever is contrary thereto, according to our places and stations; such as Heresies and Hereticks by condigne censuring of them, removing all idolatrous worship, and whatever may be occasions of it, or whatever hath been, or may be abused to it, purging the House of God from corrupt and insufficient Ministers and corrupt Members.

But let us see in the next place what is forbidden in this Command, and how it is broken.

In the first Command, what immediatly reflecteth upon God himself, is forbidden; here, what immediately reflecteth on his Ordinances and appointments, contradicting them and Him in them, is discharged; there is none of the Commands more frequently broken, and yet men most readily think themselves free of the breach thereof, and therefore ye should consider, that it is broken,

1. In Doctrine, or doctrinally. 2. In practise. 3. In both, when the Doctrines vented and published against truth, have external practises following on them, as that doctrine of Image-worship hath, which we have spoken to already, and is the gross breach of this Command; and the Lord instanceth it as being the greatest, because where this is, all sorts of idolatry are: for it supposeth idolatry against the first Command, and that some esteem and weight is laid upon that Creature we worship, beyond what is its due; as if there were in it some divinity or ability to help, whereby it is thought worthy of such honour, whereupon followeth that external worship which is given to it upon that account; and so because Saints are thought able to hear and help, men pray to them; and because the Cross is thought holy, men worship it, &c. and as this idolatry is manifold among the Papists, so it is palpable when Prayer is made to Saints, Reliques, Bread, the Cross, images, &c.

Now that we may further explain this; consider, that this Command is three ways broken doctrinally, (all which have a great influence upon mens breaking of it in their practise;) or, the Service and Worship of God, is three ways wronged by the Doctrines of men. 1. When some thing is added to his Service which he hath not commanded, and this is superstition and will-worship largely so taken: Of this kind are 1. The 7. Popish Sacraments added to those two the Lord appointed: 2. Other and more Mediators then the One Mediator Christ. 3. More meritorious causes of Pardon and Justification, then the blood and merits of Christ. 4. More Officers in his House then he hath appointed, such as Bishops, Cardinals, &c. 5. More Ceremonies in worship, as Salt, Spittle and Cream, added in

Baptiſm to Water, and Kneeling, &c. to the Lords Supper. 6. More Holy dayes then God hath inſtituted. 7. Other things to be acknowledged for the Word of God then the Scripture, as Traditions, Apocrypha, &c. and many ſuch things, whereof (for the moſt part) Popery is made up.

Secondly, It is broken when his Ordinances are diminiſhed, and any thing which he hath commanded, is taken away from them, as is clear from Deut. 4. 2. *Ye ſhall not add unto the Word which I command you, neither ſhall ye diminiſh ought there from*: and thus they break this Command, by taking away the Cup from *Laicks* (as they call them) in the Lords Supper, and the uſe of the Bible from the People in their own Language; alſo it is broken by taking away Baptiſm from Infants, and Diſcipline or Excommunication from the Church, and by taking away the Sabbath-day, and publick ſinging of Pſalms, or ſuch like; not to ſpeak of that Blaſphemous, and ſome-way Pagan-Hereſie of *Quaquerſme*, over-turning moſt, if not all the Ordinances of God, deſtructive to all true Religion and Chriſtianity, and introducing, at leaſt having a native tendency to introduce, old Paganiſm and Barbarity.

Thirdly, This Command is broken by corrupting of Gods worſhip, as when the Word is miſ-interpreted and miſ-applyed, Prayers are uſed in a ſtrange Tongue, the Word is mixed with Errours, and the Church, both left without Diſcipline and abuſed in civil things, which tendeth to the corrupting of Gods Service: unqualified-men put into the Miniſtry and kept in it, when Sacraments are reſted on and worſhipped, even as the Brazen Serpent was abuſed, and the Temple though appointed by God at firſt for good ends, was afterward reſted on and Idolized.

Again, this Command is practically broken four wayes: First, by groſs prophanity and neglect of the practiſe of known duties of worſhip; this way, are guilty all prophane Contemners of Sacraments, Word, Diſcipline, &c. All Neglecters of them when they may have them: and all theſe that ſet not themſelves to go rightly about them, in ſecret, in Families or in Publick; and where many opportunities of Goſpel Ordinances are, this ſin is the more frequent; and ſo all Atheiſts that contemne Religion, and theſe that would only ſerve God with a good heart and intention, as they pretend, without any outward worſhip, are condemned here; and alſo thoſe, who for fear or advantage give not teſtimony to the Truth and Ordinances of Chriſt, when ſuch a teſtimony is called for.

2. Men ſin againſt this Command, when they practiſe will-worſhip and ſuperſtition in ſerving God by duties he never required, whether 1. It be Will-worſhip in reſpect of the Service it ſelf, as when that is gone about as duty, which is not in it ſelf lawful, as when ſuch and ſuch Pilgrimages and Penances are appointed by men to be done as Service to God: Or 2. When worſhip, or Service under the Goſpel is aſtricted to ſuch a place, as if it were Holier to pray in one place then in another, and that therefore God did hear Prayer there more willingly and eaſily then in another place; Or 3. In reſpect of bodily poſture: as if there were more Religion in one poſture then in another; as in receiving the Lords-Supper kneeling, or Praying in ſuch and ſuch a poſture, except in ſo far as it is decent, and otherwiſe rightly regulate by rules of Prudence and Natures light. 4. When it is without a Divine Warrant tyed to ſuch a time only, as *Chriſtmaſs*, (commonly called *Yool*) *Eaſter*, *Paſche*, &c. which is an Obſerving of times that God hath not appointed.

pointed. 5. When it is tyed to such an occasion or accident, as, to Pray when the Clock striketh, or when one Neeseth, which *Plinius* marked of *Tiberius*, who was no Religious man, yet could not abide one who lifted not his Hat when he Neesed, and said not, *God bless*; and he observeth it among these things he can give no reason for; the Prayer is good, but the timing of it so, and astricting it to that thing, is superstitious; so your Light-wakes and Dirges (as ye call them) are upon this account to be condemned, either as superstitious, or as prophane, or at the best, as the reliques and causes or occasions of both: For 1. Once in times of Popish darkness they were so used, or rather abused. 2. Why are your Visits stinted to such a time more then another? It profiteth not the defunct, and it hurteth the person you come unto; a multitude not being fit for comforting or instructing; and yet it cannot be called a meer civil visit, being trysted with such an occasion; but certainly it suiteth not, nor is it a Christian carriage toward the Dead, and after the Burial of the Dead, to spend time together in such a way as is commonly used: Beside, it is superstitious, when a thing without reason is astricted to such a time or occasion, as giving and receiving of gifts on *New-years-day*, too too common amongst Christians, though a Heathenish custome; which day, as *Gratian* observes, was dedicated to their Devil-god *Janus*; He asserts likewise, that such Christians, as in his time did observe it, were Excommunicated; and *Alchuinus*, with others, write that the whole Catholick Church appointed once a solemne publick Fast to be kept on a *New-years-Day*, to bewail those Heathenish Interludes, Sports, and lewd Idolatrous practises that had been used on it. 6. When some weight is laid on the number of words, or set repetitions of Prayers, *Ave Maria's*, or *Pater Nosters*, or on the reading so many Chapters, or saying so many Prayers. 7. When any take a word of Scripture at the opening of the Bible, or by a thought suggested as more befitting their condition because of that, without weighing the Word it self; and lay more weight upon that word then upon another that hath the same authority and suitableness to their case, which is to make a Weerd, or Fortune-book of the Book of God, for which end he never appointed it. Thus also men are guilty, when they account Sacraments more valid, or lay more weight on them, because dispensed by some Ministers, then when dispensed by others, though having the same warrant, or because of the difference of persons that partake therein with them;

However some of these things may be in themselves good, yet they are abused by some one circumstance, as in unwarrantable timing them, or in laying that weigh on them which is not warranted in the Word, which 1. Altereth the way that God has laid down. 2. Bringeth us to prefer one circumstance to another, without any warrant. 3. Maketh a necessity where God has left us free, and so bringeth us into Bondage.

3. We may go wrong in practising lawful duties many wayes, as to the manner of performing them, when they are not so done as is required: As 1. When we do not propose to our selves the right end we should have before us. 2. When they are not done from a right inward Principle. 3. When they are done in Hypocrisie and Formality, and rested on; all which may go along with men in all Duties and Ordinances; and generally all our short-comings in the right manner of commanded duties, striketh against this Command.

Fourthly,

Fourthly, We may also consider the breach of this Command, by taking a view of what is opposite to every thing required; and so want of Reverence in Worship, want of Zeal against errour or false worship, not streatching our selves in all lawful endeavours to entertain and maintain the true worship of God, are here forbidden; so likewise the putting in, and keeping in unworthy Ministers; the traducing, holding out, and putting out of Faithful Men; the with-drawing and Sequestring their maintenance from them; the diminishing of it, or straitning them in it. Horrid sins, though little thought of, and lightly looked on by Men, drawing no less deep before God then obstructing the free course of the Gospel, breaking up the treaty of peace betwixt God and Sinners, carryed on by Faithful Ministers, as the Ambassadors of Jesus Christ; and saying on the matter that he shall not see of the fruit of the travel of his soul in the salvation of the souls of men to his satisfaction, so far as they can impede it by outing and discountenancing his Ministers, the instruments made use of by him for bringing about that last warrantably; and thus also, all Sacriledge, *Simony*, and the like, cometh in as breaches of this Command; and all Partiality in Church proceedings, Tolleration of Errours, countenancing the speaders of them, slighting of discipline, conversing unnecessarily and unwarrantable with such as are Excommunicate, and all unwarrantable innovating in the external worship of God; and when we are not ayming and endeavouring to have our Children and Servants, and all under our charge, brought under subjection and conformity to the Ordinances and Service of God as well as our selves.

But because this Command in an especial manner looketh to publick Ordinances, let us see a little more particularly how it is broken in these; 1. In respect of Preaching and Hearing. 2. Publick Prayer. 3. Praising. 4. Sacraments. 5. Fasts; and in all these, there are faults of three sorts. 1. Some going before the performance of these duties. 2. Some following after. 3. Some going along in the performance of them.

And again, 1. Some are guilty of the breach of this Command by neglecting these duties. 2. Some are guilty in the wrong manner, of going about them.

And 1. Before hearing the Word men break this Command, 1. In not Praying for the speaker. 2. In not Praying for themselves, in reference to this end, that they may profit by the Word. 3. In not setting themselves to be in a spiritual composed frame for such a work. 4. In not watchfully preventing what may divert them or distract them, or straiten their minds when they come to hear, not ordering their other affairs, so as they may not be a hinderance to them in meeting with the blessing of the Gospel. 5. In not aiming to have the right esteem of the Word. 6. In not blessing God for it, or for any good received before by it. 7. In not coming with hunger and thirst, as new born Babes, having laid aside what may hinder it, being received with desire, 2 *Pet.* 2. 1, 2. 8. In not denying our own strength, as to the right discharge of that duty, that so we may make use of Christ. 9. In not minding that when we are called to hear, it is to tryst with God in his Ordinances. 10. In going to hear with prejudice. 11. In coming without expectation of, and longing for the presence of God, or of meeting with him. 12. In not coming from respect to the honour of God; nor out of Conscience, but from custome, and for the fashion.

Secondly, Men sin against this Command, when they are come to hear, and while they

they are about this duty of hearing: 1. In not looking to God, or not receiving the Word as Gods Word, but as Mans. 2. In extravaging and wandring in their minds and thoughts. *Ezek.* 33. 31. 3. In sleeping when they should hear. 4. In letting the Word slip out of their mind, and not retaining and laying up what they hear. 5. In not yielding their ears and memories, or yielding onely their ears and memories, but not casting open their hearts to the Word, to let it sink down in them. 6. When though it be heard, yet it is not understood, *Matth.* 13. 13. 7. When though understood, it is soon forgotten. 8. When there is not a peculiar trembling and fear in our waiting upon the Ordinances, *Isai.* 66. 2. *Eccles.* 5. 1, 2. and *Malach.* 2. 5. There is a special fear which we ought to have *before his Name.* 9. When there is not Faith mixed with hearing, giving credit to the Word, it must be a great fault not to believe Gods Word when we hear it, *Hebr.* 4. 1, 2. 10. When we fret and canker at the reproofs of the Word. 11. When we needlesly stumble at any expression, especially when we carry so lightly as to laugh at what is spoken, to the prejudice of the Ordinances. 12. When we are more for knowing then for doing, more for informing the mind, then for reforming the heart and life. 13. When there is carping at the Word, or censuring of it rather then our selves. 14. When we make no application of it to our selves, and try not whether we have such a fault, or if we perform such a duty, *&c.* 15. When we are not present, as before God, to hear, as *Cornelius* was, *Acts* 10. 33. 16. When we itch after novelty of expressions, or words, or things, rather then thirst after the sincere Milk of the Word, that we may grow thereby. 17. When these novelties are more entertained and laid weight on then known duties or truths. 18. When the Word is heard with respect of persons, and the same truth, or expression, or Scripture cited by one, is not so respected and received, as when spoken by another, contrary to *James* 2. *vers.* 9. 19. When there are vain looks as well as idle thoughts. 20. When there is a wanton, light, unreverent carriage. 21. When there is immodest and strange Apparel unbecoming that Ordinance. 22. When there is speaking or talking, out of the case of necessity, in time of Sermon, though it were by way of Prayer, it is sinful, except it were Ejaculatory in reference to what is at present spoken. 23. When there is reading of something, (even though Scripture) unseasonably. 24. When there is insisting on good thoughts, that tend to divert from hearing. 25. When men are observing Vanities in time of hearing, such as the Apparel that others have on, or the painting that is on the House, or the cuplings of the roof, or such like. 26. When there is not an intermixing of Ejaculatory Prayer for our selves and others, and the Speaker, that God would help him, and them, and us, to keep such a Word to the time when we may have need of it; and when God is not blessed when a word is rightly spoken. 27. When there is any quenching of convictions, or the motions, or stirrings of affection wakened up by the Word. 28. When there is diverting to a doting love of the Speaker, or the thing as spoken by such a Speaker; or the manner of expression, and a delighting in these, more then in God, or a respecting of Him or our own profiting. 29. When we do not look upon, and make use of the Preached Word as a means to convert, but onely as a mean to confirm. 30. When we do not make use of Promises offered in Preaching, and directed by God to us by an Authorized Ambassadour, and do not so lay weight on them as from him. 31. When we reject the many sweet offers of the Gospel, and come not to the Marriage of the Kings Son. 32. When we do grieve Gods Spirit who presseth it upon us. 33. When we tread

under-foot Christs Blood by our little esteem of it. 34. When we give no credit to, nor lay doe weight upon threatnings. 35. When we have not the Faith of God's Providence, or of the Judgement to come. 36. When there is not an accepting of Christ. 37. When there is not imploying of him. 38. When there is not reverence in removing from our hearing of the word.

After hearing also, there are many wayes whereby we are guilty of the breach of this Command. 1. Forgetting what we have heard. 2. Letting the heart unnecessarily look back again to other objects, and follow other thoughts, and not meditating on what hath been heard. 3. Not comparing what we have heard with the Scriptures. 4. Not following the Word with prayer for the watering of it. 5 Needless falling to other discourses, immediately after the hearing af the Word. 6. Casting it all aside as to practise: *Ps.* 50, verse 6, to 23. 7 Fretting at some things that have been spoken. 8. Spreading Censures: Or 9. Commendations of the thing Preached, or of the instruments that Preached, as if that were all. 10. Not following the Word with self-searching Prayer, and fruits suitable, endeavouring to practise what is required. 11. Not trembling at its threatnings, nor forbearing what was thereby discharged. 12. Not helping others to make use of it. 13. Not repenting of faults committed in the time of hearing. 14. Little delight in remembring of it. 15. Finding out shifts to put by its directions or challenges. 16. Applying them to others rather then to our selves. 17. Mis-construing the Ministers end in pressing of them. 18. Mis-interpreting his words. 19. Mis-reporting or mis-representing them. 20. Not being troubled for fruitlesness in hearing without any use; but being as a stone without sence or feeling. 21. Leaning on hearing, as if having been in the Church were a piece of holiness, though no fruit follow on it. 22. Prophane abusing words of Scripture, or phrases used in preaching, in mens common discourse; much more when they are mixed in wanton and profane sports, or jests and gybes.

All these wayes men may sin, when they come to hear the Word; they sin also by absence when they come not, neglecting the opportunities of the Gospel; there are also divers sins which men are often guilty of in reference to hearing, even on week dayes: As 1. Little love to the Word, or delight in the opportunities of it on such dayes. 2. Too much love to some other things that procureth luke-warmness in hearing. 3. Contemning occasions of hearing the Word on such dayes. 4. Improvidently bringing on a necessity on our selves that we cannot hear. 5. Caring little to have a Ministry, whereby we may be instructed at all times, and therefore we want such occasions. 6. Setting our selves, and using our wits to discourage the Ministers we have. 7. Not being weighted on, with our absence from week dayes Sermons. 8. Mocking at them who are present. 9. Dis-respecting the Ordinance for some worldly or personal respects, preferring any small trifle thereto, &c.

2. Let us instance the breach of this Command in publick prayer, which is a part of worship, which very nearly concerns the glory of God; and certainly when it is wronged through the unsuitable, and nor right discharging of this duty, this Command is in a special way broken.

We shall not here look to every thing, but especially to what concerneth publick Prayer, indeed we fail also in secret Prayer, and in giving Thanks both alone and in

our Families. 1. By contempt of this excellent Ordinance; many slight Prayer in secret and in their Families; *Jer.* 48. *ult.* which is a clear breach of this Command as well as neglecting it in publick, when men do not countenance Sermon or Prayer, though at the same time walking Idlely in the Street or in the Fields. 2. By calling up of Prayer to others, reproaching it, calling it Hypocrisie, and those who use it Hypocrites. 3. By mocking the Spirits work in Prayer.

1. Before we come to Prayer, we sin. 1. By not watching to keep the heart in a frame for Praying always. 2. By not watching over every opportunity that we may have for Prayer, whereby many occasions are lost. 3. In not longing for opportunities of Prayer. 4. In not stirring up our selves to seriousness when we are about to Pray. 5. In letting the heart run loose when we are about other things, which indisposeth for Prayer. 6. In having a selfy particular end before us in our Prayers. 7. In our little respecting God for strength and fitness, and little looking to him for his Spirit to our selves, or these who are to go before us in this duty of Prayer. 8. In our little examining our selves that we may know what to Pray for, and what distinctly to confess. 9. In our not meditating on what we are to say, that we may as to the matter of our Prayers speak in Faith. 10. In aiming more to find and exercise gifts, then to have grace acting in us. 11. In our rushing rashly on such a weighty and spiritual duty.

Secondly, In Prayer; and 1. On the Speakers part there are divers ways whereby this Command is broken: As 1. By rashness and senselesness, not exercising the spirit, but the mouth, telling over our Prayers as a Tale without life. 2. Praying in our own strength, without looking after the influence of the Spirit. 3. Not drawing near to God by Faith in Christ, but leaning too much on our Prayers, from a secret false opinion of prevailing more with many words well put together, then by exercising Faith on Christ, and resting on Him, as if God were perswaded with words. 4. Inadvertant Praying, uttering unadvised Petitions and expressions without understanding. 5. Not praying humbly and with soul abasement: Nor 6. Singly to please God, but men, seeking expressions that are pleasant rather then sensible. 7. Saying many things we think not, not being touched with the weight of sin when we confess it, nor with the desire of holiness when we mention it: counterfeiting sometimes liberty and boldness, sometimes restraints and complaints more then is real. 8. Limiting God in particular suits. 9. Cold in what is of greatest concernment. 10. Want of reverence and holy fear. 11. Want of a right impression of a present God. 12. Not praying for others, and little respecting the condition of those we pray with; or what we do of this kind, is either but cold, and for the fashion; or if there be more apparent zeal and seriousness for others, it would be adverted that it be not upon design to flatter and please them rather then to obtain spiritual blessings to them. 13. Desiring things for satisfying our selves more then for Gods honour. 14 Breaking off before we come to liveliness and liberty, having begun lazily and without life. 15. Not insisting to wrestle with God when under Bands. 16 Precipitating with the words before the heart ponder them, or the affection be warmed. 17. Posting through it, as duty, only for the fashion, without respect to God, or love to the exercise, or driving at any profit by it. 18. Wearying and not delighting in it. 19. Not aiming at Gods presence or sensible manifestations in it, or at a Hearing in that which we

pray for. 20. Being more desirous of Liberty in publick then in private. 21. Fretting when we are put or kept under Bonds. 22. Growing vain and light when it goeth well with us, and turning carnal and unwatchful when we get liberty. 23. Impertinent use-making of Scripture-words, either ignorantly or vainly. 24. A secret expectation of something for our Prayer, and so resting upon the work done, as if there were merit in it. 25. Using expressions not easily understood. 26. Using undecent gestures, and scurrile expressions. 27. Not observing Gods dispensation to us, nor his dealing with our souls in the time of Prayer, that we may conform our suits accordingly, as we find many of the Saints have done, who end in Songs after they had begun sadly. 28. Not praying with fervency for Christs Kingdom, and for Jews and Gentils. 29. Exercising gifts rather then grace, when we pray. These are Sins upon the Speakers part.

Next, ye should consider the sins of them that joyn: And beside, what is general and common in the duty of praying, we fail often in joyning. And 1. In this, that many think, When another prayeth they need not pray, but let the Speaker be doing alone. 2. When we observe not what is spoken, that we may go alongst in what he prayeth for, and be upon our watch that we may joyn, and that we may do it in judgement. 3. The mind waving or wavering, and we hearing, but not praying. 4. Censuring the words or gestures of the Speaker. 5. Fixing our eyes or minds on some other things, and giving way to other thoughts that may divert from joyning. 6. Sleeping in time of Prayer. 7. Confusedness in that exercise, and not distinctly joyning with what agreeth to our selves and our own case, nor with what agreeth to others joyning with it for them. 8. More cold and indifferent in what concerneth others, then in what concerneth our selves. 9. More careless of being heard and answered when we speak not, as if we were less concerned, thinking it enough to be present, although in our heart we joyn not; and not being affected with the prayer of another, nor acting Faith in it, we soon weary when others pray. 10. Not being edified by the praying of another, nor taking up our sins in his Confessions, nor our duty in his Petitions. 11. Much Hypocrisie in such duties, while we seem to be joyning, but are doing nothing. 12. Not endeavouring to have affections, suitable to what is spoken, stirred up in us. 13. Not praying that the Speaker may be suitably guided and helped in bringing forth Petitions that may answer our wants. 14. More indifferent that another who speaketh as mouth for the rest, want liberty, then when we are put to speak our selves, although it be Gods Ordinance. 15. Not rightly touched with any expression we cannot joyn with, but rather stumbling at it. 16. Our being ignorant of the meaning of many expressions through our own fault, so that we cannot joyn in them. 17. Muttering words of our own, and not joyning with what is said. 18. Indistinctness in consenting or saying *Amen* at the close.

Thirdly. After Prayer both Speaker and Joyners fail. 1. That they watch not over their hearts, but soon return to other things, as if then they might take liberty. 2. Not waiting for an answer, nor observing whether Prayers be answered or not. 3. Not being thankful for Answers when they come: Nor 4. Intreating and pressing for an answer if it be delayed. 5. Not reflecting on our failings, whether in speaking or joyning. 6. Not remembring what we have uttered in Prayer, but presently returning to a carriage that is very unlike those things we have been speaking before Him. 7. Not keeping up a frame for new opportunities of Prayer. 8. Not pressing after a constant walk with God betwixt occasions of Prayer. 9. Resting on Prayer after we have done, and thinking something of it if we seem to have been helped to Pray. 10. Carnally heartless and displeased, if it hath been otherwise. 11. Not being

being humbled for the sinfulness and defects of our Prayers. 12. Not having recourse by Faith to the Blood of sprinkling for pardon of these sinful defects.

We are to consider how men break this Command in Praise and Thanksgiving: And here there is failing, in general. 1. In the utter neglect of this necessary duty: alace, what of that duty do we in secret, and yet it is singularly for Gods honour, and as clear a duty as Prayer. 2. In mocking praise often, by prophaning Psalms for our carnal mirth. 3. In neglecting and slighting of it, though not altogether, yet by unfrequent going about it. 4. In accounting it to be almost no duty at all, and in being but little challenged for slighting of it, or for irreverent using of it.

Secondly. We sin before we go about this duty: 1. In not preparing for it. 2. In not praying for the Spirit, to fit and enable us to Praise, 1 *Cor.* 14. 15. and for a fixed heart for that work, *Psalm* 108. 1. 3. In our not aiming at a spiritual disposition for such a spiritual duty. 4. In our not endeavouring for a right impression of the Majesty of God. And 5. For clearness of our interest in him: And 6, For an impression of the excellency of his way, and meaning of his Word; all which are exceeding necessary unto the right performance of this duty, and without them we cannot Praise suitably.

Thirdly. We are guilty of many faults in the time of praising. 1. Doing it without respect to Gods glory, and for the fashion only. 2. Hypocrisie, not praising him with the whole heart, performing it only with the lips, when the heart is away. 3. Ignorance, when we want understanding of the words we express. 4. No suitable impression of Gods greatness and goodness upon our hearts when we praise. 5. Not aiming at Communion with God in this duty, as desiring, minding, and hoping to praise him for ever. 6. Not being taken up with Spiritual and Heavenly delight in him, and in the work of his praise. 7. Lightness, laughing, or mainly affecting of, and carnally doting upon, some tone or voyce more then being suitably affected with the matter, and making melody in the heart to the Lord. 8. Forgetting what we do sing, and not knowing or considering what it is we sing, the heart not being present nor fixed. 9. Not being constrained by love to praise, but some custome or natural Conscience constraining us to it. 10. Not offering up our praises in and through Christ Jesus, *Heb.* 13. 15. 11. Soon satisfied in our praising, as if we were little troubled to be fitted for it, and because little of our selves lyeth in it, we are the less careful how we discharge it, but stint and limit our selves to some certain customary matter which puts us to few prayers before, and makes but few challenges after. 12. Not intermixting ejaculatory prayers in our praisings. 13. Much Hypocrisie when we sing the cases of others, or their thoughts and estimation of God, and study not to be something-like their frame and exercise. 14. Not framing our affections in praising to the subject of our praise; whether it be some sad case or some chearful condition, or some Historical or Prophetical subject; and when imprecations are a part of the Song, we soon fall off, or praise one and the same way in all. 15. Not serious in blessing God for former mercies to his Servants, if it be not so well with us in the mean time, nor chearfully acknowledging his former deliverances of his Church and people in which we have not personally shared. 16. Not being affected with his keeping of us free of many sad cases we sing, and others have been in, nor blessing him for delivering them. 17. Not letting the Word of the Lord which we sing, sink down in us for engaging our hearts to, and chearing our spirits in good. 18. Not assenting to, and giving him glory in the acknowledgement of the justness of his severest threatnings, and the most fearful Scripture-Imprecations. 19. Not rightly observing those things that are the subject matter of Scripture Songs, so as to put a

difference between some things we are to tremble and scare at, such as the falls of the Saints; and other things which we are to imitate and follow for our edification. 20. Gadding in idle looks, so that some scarce look on their books (although they can read) that they may the better have the sense of what they sing. 21. Not putting a difference betwixt praying a Petition that is in a Psalm, and singing of it, which should have a sweetness with it that may incourage us to pray for, and expect what others before us have obtained. 22. Wanting such considerations about the matter sung, when it suits not our present case, as may suitably affect us, and fit us to glorifie God in that duty: as when we sing of the eminent holiness of some of the Saints, we are to bless him that ever any was so holy, whatever be our sinfulness; and that we have hope of pardon, though under many failings, and much unlikeliness to that case we sing. 23. Not singing with the voyce at all, although the tongue be given us as our *Glory*, that we may therewith thus glorifie God.

Fourthly, After we have been about this duty of praise, we sin. 1. By falling immediatly into a carnal frame. 2. Not looking back or examining when we have done, how we carryed it in praising God. 3. Few challenges for our many failings in praise. 4. Little Repentance for those failings. 5. Not keeping the heart right for a new opportunity of praise. 6. Not keeping a record of his mercies in our memories, and upon our hearts to engage us to praise him. 7. Not walking in the exercise of love, which would sweetly constrain us to this duty, and make us delight in it.

These are but a few of the many Iniquities that are to be found in our holy things, *Exod.* 28. 38. Its good we have a High Priest to bear them: O, what if all our sins were reckoned, how hainous would they be? and what a sum will they come to, if our performances of holy duties have so many sins in them? and when the sins of a Sabbath are counted, how many will they be? hundreds of divers sorts, in praying, hearing, and praising; and multiply these to every loose thought, and every declining or wavering of the heart, now many times may they be multiplyed? Ah! how many unholy words do we let slip, and then consider all the Sabbaths and Sermons, Prayers and Praises we have had, how many hundred thousands will they amount to? It is sad that men should lye under all these with few or no challenges, or without minding repentance, or thinking of the necessity of employing the High Priest for doing them away; therefore we should accept these challenges, and give Him employment who only can bear the Iniquity of our holy things. If this bring not down self-Righteousness, and convince you of the necessity of a Mediatour, what will do it?

We shall proceed in the next place, to consider the sins that wait on receiving the Sacraments, which as they were a special part of the Worship of God under the Old Testament, so they are yet under the New; and our sins in reference to them strike against this Command, as it prescribeth and carveth out our external Worship, and so much the rather should we consider this, because there cannot be a more expres Covenanting with God in giving and receiving, propos sing terms and accepting of them for closing the Covenant, then is in the Sacraments.

Before we enter to speak of the faults we are here guilty of, we may in general propose

propose some things concerning the Sacraments: As 1. For what ends God hath appointed them, that so we may know what is to be expected in them. 2. How they effectuate the ends, that we may know how we should go about them; and we shall speak to these two joyntly, because we cannot speak to the one, but we must speak to the other.

But before we speak to these, some things are to be premitted: As 1. That God hath thought good always to add Sacraments to his Covenants; thus the Covenant of Works had its Sacraments: *Adam* had the Tree of Life for a Sacrament to confirm him in the Faith of that Covenant; so the Covenant of Grace in all its administrations had its Sacraments also for confirmation thereof, as before Christs incarnation it had, Circumcision, the Passover, and divers Sacrifices effectual for that end; and the Fathers before *Abraham* had their Sacrifices for Sacraments: and since his Incarnation, it hath Baptism and the Lords Supper; for as the Lord has for mans sake condescended to deal with him after the manner of men, by Covenants and mutual Engagements, so he keepeth the manner of men in Swearing, Sealing, and confirming these Covenants for their greater consolation, who are within the same, *Heb.* 6. 18.

Secondly. Although the nature of the Covenant alter the Sacrament, in respect of our use making of it; yet, as all Covenants have some essentials in which they agree, to wit, a Promise and a Restipulation; so all Sacraments have something common, to wit, that they Signifie, Seal, and Strengthen the Covenanters in assurance of enjoying what is promised according to the terms of the Covenant to which they are as Seals appended, the Tree of Life confirmed the promise of Life to *Adam* upon condition of perfect Obedience; Circumcision confirmed it to *Abraham* upon condition of Faith, *Rom.* 4. 11.

Thirdly. The Sacraments of the Covenant of Grace before and after Christ, differ in circumstantials, as the Covenant it self under the Old and New Testament doth; but in essentials they agree, for they seal one and the same thing, and after one and the same manner.

Fourthly. There are some chief things common to all Sacraments of the Covenant under one administration; As for example, Baptisme and the Lords Supper, they agree both in this that they seal the Covenant, and represent Christ and his benefits, &c. yet in either of them there are some peculiar promises and benefits especially looked unto; and also they have their peculiar manner of sealing these things which are common to both; Believers are also confirmed in the same things by the Word, but the Sacraments confirm them in another way, more clearly, and sensibly, and proportionally to our weakness and necessity.

Fifthly. No Sacrament is of, and from it self valid, but its validity and efficacy is from the Covenant and Promise, whereof it is a Sacrament; and so it is a seal to none but to such as are in the Covenant, and keep the condition of it, to them it sealeth the benefits promised, though absolutely and simply it seal the truth of the conditional promises: and so it may be said conditionally to Seal, to all the Members of the Church, the Truth of what is promised upon such a condition; as for example, The Tree of Life sealed this Truth, that who stood in perfect

Obedience

Obedience should have Life, but it did not seal to *Adam*, that he should have Life except upon condition of his perfect Obedience; the like may be said of Circumcision, Baptism, &c.

Sixthly. Hence every Sacrament doth suppose a Covenant, and the Receivers entry into the Covenant, to which the Sacrament that he receiveth relateth: so that we come not to the Sacrament properly to enter into Covenant with God; but first the Covenant is entered, and then the Seal is added, as *Genes.* 17. First, God entered into Covenant with *Abraham*, and then the Seal of Circumcision is added as a confirmation thereof.

Seventhly. No Sacrament giveth any new right which the Receiver had not before; onely it confirmeth the right he had before; he hath access to the Sacrament upon the account of his external right.

Eighthly. Sacraments confirm still something that is future, and to come, they being instituted for the confirmation of our Faith and Hope in those things, of which we are most apt to doubt; as the Passover strengthened the *Israelites* against the fear of being destroyed; the Tree of Life confirmed what was promised to *Adam* and not performed; and so all Sacraments help us to believe the making good of some promise not performed, for they serve as the Oath and Seal; and indeed, when we Preach the Gospel, we offer a sealed Covenant, and a sworn Covenant.

These things being promised, we come to speak to the things proposed; and we say, The Sacraments of the New Testament (of which only we speak purposely) have in Gods appointment and our use, these three ends especially;

The 1. is, to represent clearly the nature of the Covenant, and the things promised therein, as, the washing away of sin, Christ himself, his death and benefits, and the way how we come to the application of all these, to wit, by Faith freely, putting on Jesus Christ for taking away guilt, and strengthening us to an holy walk; in all these the Sacraments (that is, the signs and word of institution added) do fully and clearly, 1. To the Ears: 2. To the Eyes: 3. To our other senses of feeling, &c. not only hold forth what is offered, but our way of closing with and accepting of that Offer; as if God, who by Preaching letteth us hear him speak (inviting us to be reconciled to him) were in the Sacraments, letting us see him tryst and close that bargain with us by his Ambassadors; in which respect, the Sacrament may be called the *Symbol* and *Token* of the Covenant, as it is, *Gen.* 17. and this way the Sacraments have a teaching use to bring to our remembrance Christ, his sufferings and benefits, as well as our estate, what it was without him, and before our closing with him; all this by the word and elements with the actions concurring, is represented to us, as if it were acted before our eyes, for making the way of the Gospel the more clear to our judgements and memories, who either senselesly take it up, or sluggishly forget these spiritual things; the Lord, who sometimes maketh use of Parables and figurative expressions or similitudes, to set forth spiritual things to make them take with us the more, hath chosen this way to make use of external signs, and actions for the same ends also.

2. The second end of Sacraments is to seal and confirm Gods mind and revealed will to man, and to put him out of question of the truth of his promises, that so he may have a further prop to his Faith, and may draw more strong consolation from the promises of the Covenant upon this ground. In this respect they are called Seals (*Rom.* 4. 11.) of the Righteousness by Faith; that is, not the Righteousness of *Abraham* Faith, but of his obtaining Righteousness by it, and not by works; that is, They are seals of that Covenant which offereth and promiseth Righteousness to such as believe: So was the Tree of Life a confirmation to *Adam* of the promise of Life; so was Circumcision

cumcision to *Abraham* a Seal and Confirmation of the promises of the Gospel, as Gods Oath was, *Hebr.* 6. 18. And so are the Sacraments to us.

This Confirmation may be three wayes looked on: 1. As that which confirmeth the Proposition, 2. The Assumption, 3. The Conclusion of a practical Syllogism, whereby the Believer concludeth from the Gospel that he shall be saved.

The Proposition is this, *He that believeth shall be saved*; this by the Sacrament is simply confirmed as a truth, that one may lean unto: Then the Believers Conscience in the Faith of that subsumeth, I will then take me by Faith to Christ: seeing that is a sure truth, I will rest on him and hold me there; or more clearly, I do believe in him.

Now 2. This assumption that *I*, or such a man hath Faith, is not confirmed simply by the Seal, for the Sacrament is to be externally applyed by men, who can say no more, but, They charitably judge such a one to have Faith; yet it may be said to be so far confirmed as one whose Faith doubteth may by this be encouraged to rest on Christ, and quiet himself on him; Thus Faith is confirmed while it is helped to Assume, though the man be not clear that he hath assumed; as also one having according to Gods command, cast himself on Christ, and according to his institution, taken the Seal, I say such a man may conclude from the Seal, as well as from the Promise that he is accepted, even as one having prayed may conclude he hath been heard, having done it according to Gods will in the name of Christ.

Thirdly, When the Conclusion is drawn, *Therefore I shall be saved*, the Sacrament doth not confirm that simply to us, more then it did to *Adam* (who afterward brake the Covenant of Works, and so attained not the thing Promised) but it sealeth it conditionally, *If thou Believe*, thou shalt be saved, and so the Assumption must be made out by the search of the conscience before the conclusion receive any confirmation by the Sacrament; yet by strengthening the *major proposition*, *Such as Believe shall be saved*; it strengtheneth the *Conclusion* also: for if that were not true, my having Faith, or flying to Christ were no great comfort; and so consequently it has influence on the Believers comfort in the *Conclusion*, as Gods Oath and Seal did confirm the Promise made to *Abraham*, and also strengthened his Faith in believing it should be made out to him, *Rom* 4. 11.

Again, it is to be considered that the Sacrament sealeth particularly, not only as it sayeth, *All that Believe shall be saved*, but also as it says, *Thou, if thou wilt Believe, shalt be saved*; and the seal is so appended to that conditional Offer, that the Covenant standeth not only sure in general to all Believers, but to Me particularly upon my closing with it, as if God were particularly singling me out to make the offer unto me, and to take my engagement, and to put the seal in my hand, by which Faith is more particularly helped and strengthened then by the Word alone; there is great use therefore of the Sacraments, in that thereby we get Faith quieted in the believing of this, that God will lay by his Controversie, and keep his Covenant, and make forth-coming his Promises to those who flye for refuge to Jesus Christ, according to his Oath and Seal: Thus he sealeth the *Major* Simply, the *Minor* Conditionally, but Particularly; Or we may suppose God speaking to us from the Covenant thus, He to whom I offer Christ, he may receive Him; and all that be-

lieve, and receive the Offer, shall obtain the Blessing offered: But I offer Christ to thee: therefore thou mayst and shouldst receive him; and if thou accept the Offer, thou shalt obtain the Blessing offered, and shalt be saved. Thus the *Major* and *Minor* are simply sealed, but the Conclusion conditionally: Or the Sacrament sealeth the Offer simply; but the Promise as it is applyed to such a particular Person Conditionally, if he receive the Offer; so that none needeth to question Gods Offer, nor Christs Performance on our Acceptation. And thus the Sacraments may be called *Testimonies*, of Gods Grace to us, because particularly they seal that Offer of his Grace unto us, namely *Christ*, and *Salvation* by him, and his being content to give Him upon condition of our believing.

The Third end and use of the Sacraments; is, to exhibit and apply Christ or his Benefits to Believers; hence in the Sacraments we put on Christ, and eat him: which is not done, by any Physical Union of Christ, or his Benefits with the Signs; but as in the Word, Christ communicateth himself when the Spirit goeth along with the Promises, and Hearers bring not only their Ears, but their Hearts and Faith to that Ordinance: So here by the Sacraments Christ is Communicated to us, when we come not onely with Ears, Eyes, Taste, &c. but with Faith exercised on Christ in the Sacrament with respect to his Institution; and he cometh by his Spirit with the Elements, and Word, whereby the Union with Christ is so much the more near and sensible, as it hath upon the one side so many and great Externel helps in the means appointed by God; and on the other side a proportional Blessing promised to go along with his Ordinance by the Operation of his Spirit. Hence it is that all this Communion is spiritual, conferred by the Spirit, and received by Faith; yet it is most real, and having a real Ground and Cause, and real Effects following, not by vertue of the Sacraments in themselves, more then by the Word or Prayer considered in themselves; but by the vertue of the promises being laid hold on by Faith. And now Word and Sacraments being joyned together, they concur the more effectually for bringing forth those ends intended in the Covenant.

Fourthly. There is a fourth End which resulteth from these, and that is a *Believers Consolation*, Hebr. 1. 6, 8. which by the strengthening of Faith, and beholding of Christ in that Ordinance, and being confirmed in the hope of his Coming again, &c. proveth very sweet, and corroborateth the Soul so much the more, as that therein he trysteth often with the Believer, and by it Communicateth himself to his Sense and Spiritual feeling.

Fifthly. The Sacraments hold forth a Mutual Engaging betwixt God and his People; God holdeth out the Contract, the Covenant and Offer; We by our partaking do declare our acceptance of that Offer on those Terms, and ingage accordingly, that we shall make use of that righteousness therein held forth for our Justification, and of that Wisdome and strength therein offered for our direction and Sanctification: In this respect our taking of the Seal, is called our *Covenanting*; And *Genes.* 17. he was to be punished that wanted the Seal of Gods Covenant: Thus our accepting and receiving, looketh to the Word, holding forth the Terms, and God sealeth and confirmeth on these Terms the particular Promises of righteousness and strength to the ends before-mentioned, that our Faith may be strengthened in making use of them.

These are the main and principal ends of the Sacraments, though they

serve

serve also for outward distinguishing of Gods People from all other societies and persons.

In sum, the Word offereth Christ and his benefits, the Hearer accepteth him, on the Terms on which he is offered, and consenteth; both these are supposed to precede the Sacraments, though (as we may see in the Jaylor, Act. 16. and others) it may be but for a very short time; yet in the order of Nature at least, they are *Prior*, and then come the Sacraments, which have in them, 1. a clear view of the bargain, that we may close distinctly, and know what we attain. 2. A solemn Confirmation on Gods side of the Covenant, and the particular offer he therein maketh. 3. A furthering of us in part, and helping us to believe, and a conferring of something offered. 4. A comforting of those upon whom the Blessings are conferred. 5. The Receivers solemn and publick ingaging to God, that he shall observe and make use of all these; the Fifth may be looked upon, as the Second in Order.

We may come now to consider the Faults we are guilty of in reference to the Sacraments. And first in general, then more particularly in reference to Baptisme and the Lords Supper: We shall not speak to those faults common to *Papists* and others, which are more Doctrinal, such as Errours about the persons who may Administer them, as that Women may Administer Baptism, &c. But we shall speak to those that are incident to us in our practise.

And first in general we fail, either when too much weight is laid on them, or when too little; First, when too much, as 1. When there is an absolute necessity supposed to be of them, in order to salvation. 2. When they are thought to confer Grace of themselves, by the very partaking of the outward Elements, although without Faith. 3. When they are rested on in the outward Receiving; as if that made us some way acceptable to God. 4. When there is a superstitious blind preferring of them to, and with, the prejudice of all other Ordinances, so that one will neglect Preaching and Prayer long, but must have Baptism and the Communion. 5. When there is a preferring of the outward Ordinance to Christ and the thing signifyed; that is, when men seek more to have the Baptism of Water then the Baptism of the Spirit, and the External Communion more, then the inward; in which any Heaven that is to be found in the Ordinances, lyeth; and when men are more commoved for wanting the Sacrament once, then for wanting Christ often and long. 6. Coming unto, and going from the External Ordinances neglecting him and without dependance upon him who giveth the blessing, and thinking that then all is well enough, seeing they were present at the Ordinance. 7. Going far off for the partaking of a Sacrament to the prejudice of necessary Moral Duties called for at that time. 8. Placeing more in them then in works of Mercy and Charity, or doating on them, to the neglect of those. 9. When they are accounted so holy as if they might not be given, where Christ alloweth them to be given; or as if that wronged them, when they are not Administrated in some consecrate place, as if one place were now under the Gospel more holy then another. 10. Adding to Christs Institution, in the way of Administration, as if what he hath appointed, because it is common and ordinary, were base, and too low for them.

Again, they get too little esteem, 1. When people use them as bare and empty

signs, without respect to their due ends. 2. When there is not that Reverence given to God in them as ought to be according to his command, when we are about so holy and so solemn pieces of Worship. 3. When men carnally and without preparation, and observation, can hazard on them as common things. 4. When Gods Grace and Goodness in condescending to them to us, is not admired and blessed. 5. When they are not pondered and studied, that we may know them, and be affected in receiving them: and when there is not Meditation on them. 6. Want of delight in them. 7. Carelesness of them whether we have them or want them. 8. Corrupting the Lords Institution in our manner of going about them, either adding to it, or diminishing from it or changing it; as if men might do so. 9. Little zeal to keep them pure. 10. Neglecting the occasions of them when we may have them with some little pains. 11. Accounting them better when Administrated by one Minister, then when by another; or esteeming little of them, because dispensed by some men, (though lawful Ministers) as if men added any worth to the Ordinance of God. 12. Never actually laying weight on any of them, or drawing comfort from them, or less then should have been done. 13. Not wishing and praying that others may have good of them. 14. Not fearing the wronging of them by multitudes who partake of them, and not endeavouring to have abuses of that kind helped, but making them common to all indifferently and promiscuously. 15. When Folk fear not the breaking of their ingagements in them. 16. When men hang the Fruit of them on the Administerers intention, or on the grace of them that are Joynt-partakers with them. 17. When there is little Zeal against the Errours that wrong them, as when they are denyed by *Anabaptists*, and when they are corrupted, as in the *Masse*.

To come particularly to Baptism; we may consider, 1. The sins of those who seek it for their Children. 2. The sins of these who Administer it. 3. The sins of on-lookers, especially those who are called to be Witnesses. 4. The sins of those who are baptized.

The Parents or Presenters of Children to Baptism fail before, in the time, and after the Administration of this Ordinance; First, before, 1. By not serious minding that which is to be done. 2. Not considering the Childs condition as needing Christ in that Ordinance. Nor 3. The end of that Ordinance. 4. Miskenning Christ, and not going first to him, for conferring the things and blessings signified. 5. Not praying for the Child, for the Minister, and for a Blessing on the Ordinance. 6. Not blessing God, that there is a Covenant of Grace that taketh in our Children; nor offering them to be ingaged and received in it. 7. Not minding the most simple and edifying way of going about it, but walking by other Rules. 8. Needless delaying of it for carnal ends. 9. Being more desirous of the Sign, then of the Thing signifyed.

Secondly. When we come to it, we sin. First, Not seeking to have our own Covenant with God (by which we have this priviledge of bringing our Children to Baptism,) renewed and made sure. 2. Not considering by what right we claim it to our Children. 3. Not repenting of our own Breaches of Covenant, nor wondering that God keepeth with us, who have often broken to him. 4. Not coming with the exercise of fear and reverence. 5. Waiting on it oft-times without attention or minding our Duty in what is spoken. 6. Promising for the fashion

when

when we ingage for the Childrens Education, and without either Judgement or Resolute purpose to perform. 7. Being ignorant of what is said or done. 8. Not concurring in Prayer for the blessing. 9. Not undertaking in Christs strength to perform the Duties called for.

Thirdly, After the Administration of Baptism, we fail. First, In forgetting all our engagements. 1. In growing careless to maintain any suitable frame, and falling carnally in our Mirth on such occasions. 3. Not being much in Prayer for the Children, nor insisting or continuing in Prayer for the blessing. 4. Not being Faithful according to our ingagements, in Educating them. 1. In knowledge, that they may be so trained up as to know what God is. 2. In the fear of God, pressing it upon them by frequent Exhortations. 3. In giving them good Example. 4. In giving them seasonable Correction (but rather sparing them though to their hurt) when there is cause of Correction. 5. Being also unfaithful in not seriously minding them of their ingagements by Baptism. And 6. Much more by giving them evil Example. 7. Conniving at their faults. 8. Advising them to what is sinful, or sending them where they may meet with snares, or suffering them to go there. 9. Providing for them the things of this Life, without respect to that Life which is to come. 10. Not enabling our selves that we may discharge our Duty to them. 11. Not insisting to press those things upon them, that concern their Souls alwayes; thinking it is enough that sometimes they be spoken to. 12. Never purposely stirred up and driven by that Tye to see for their good. Nor 13. Repenting our many short comings. Nor 14. Lamenting for what we see sinfull in them, when they follow not faithful advice. These are things that would carefully be looked unto, both by Fathers and Mothers, and all such as engage for the Christian Education of the Children, whom they present to that Ordinance.

Next in him that Administreth Baptism, there are oft-times diverse failings. As 1. When it is customarily dispensed without respect to its end. 2. When in Prayer the Childs salvation is not really and seriously aimed at, but for the fashion. 3. When it becometh a burden to dispense it. 4. When it is not thought much of, that Christ admitteth such into his House, or himself to be a partaker of such mercies, but be a Dispenser of them to others. 5. When he followeth it not privately with his Prayers for a Blessing; besides what failings may be in unsuitable words, and humane Ceremonies, &c. And seeking himself in the words that are spoken, rather then the Edification of the Hearers.

When we are Witnesses and On-lookers, we fail. 1. In wearying and fretting, because we are detained a while. 2. Not setting our selves to be edified by that we see done and hear spoken. 3. Not sympathising with the Child or its Parents in Prayer. 4. Not being thankful to God for such a benefit and Ordinance to such a Childs behoove. 5. Lightness of carriage, and in looking, speaking, or thinking in the time, as if we were not present at such an Ordinance of Christs. 6. Not so seriously taken up in sympathising with other Folks Children, because they are not our own. 7. Removing and withdrawing and not staying to countenance it. 8. Not minding the Child when we are gone. 9. Not helping them as we may to be answerable to that tye they come under in Baptisme. 10. Not admonishing them when we see Parents and Children walk unanswerable, nor testifying against them,

them, nor mourning for the dishonour God getteth by baptised Persons unsuitable carriage.

Fourthly, All of us that are baptised, fail wonderfully, less or more. First, That we never (as we ought) reckon our selves obliged by that tye we come under in Baptism. 2. That we neither are, nor seriously study to be, as we ought, answerable to it. 3. That we are not thankful for it to God, who admitted us to that Ordinance. 4. That we do not esteem it above all bare carnal Birth-Right, how great soever. 5. That we do not seek to have it cleared, in the extent of it, as to the Priviledges and Benefits thereby conferred on us and our Children. 6. That we do not pursue after the Blessing therein covenanted to us. 7. That we do not endeavour the performance of the condition of believing and trusting in Christ, which is the condition of the Covenant of which Baptism is the Seal. 8. That we do not lay weight on our Baptism for strengthening our Faith both in spiritual and temporal Difficulties, as if it were no Seal of the Covenant. 9. That we are often ignorant how to make use of it. 10. That we do not account our selves wholly Gods, as being given away to Him in Baptism, but live to our selves. 11. That we do not fight against our Lusts, Satan, and the World, according to our baptismal Vow. 12. That we do not adorne our Christian Profession with an Holy Life. 13. That we walk and war against Christ, instead of fighting under his Banner. 14. That we do not aggravate our sins, as being committed against this Tye. 15. That we are not patient under Sufferings, nor penitent and humble under all sad Dispensations; notwithstanding that we are by our Baptism bound to take up the Cross. 16. That we do not meditate on our ingagements nor repent for our Neglects. 17. That we do not aim and endeavour to come up to the main ends of this Ordinance. Which are, 1. The evidencing our Regeneration and ingrafting into Christ. 2. The giving up our selves to the Father, Son, and Spirit. 3. Sticking by Christ on the most costly and dearest terms. 4. Taking direction from him and walking in him. 5. Seeking the things above, and not the things that are on Earth. 6. Mortification to Creatures, and to be crucified with Christ. 7. The improving of this Tye, not onely for obliging us to these, but for strengthening us in Him to attain them, and to comfort our selves in all Difficulties from this ground. These things are much a missing: Alace, they are much a missing: For we lamentably neglect to draw all our Strength and Furniture under all tentations, and for all Duties from Christ by vertue of this baptismal Obligation and Tye: We resort but seldome to this Magazine and Store-House; this precious Priviledge is (Alace!) but very little manured and improved by us.

We come next to speak of the sins we are usually guilty of in reference to the Lords Supper, and they be of several sorts. 1. Some are Doctrinal when the Institution is corrupted, as in Popery: These we will not now meddle with. 2. Others are practical, and they are either in Ministers and Elders, who admit and debar, or in such as are admitted or debarred.

And First, we are to consider, that men may sin against this Ordinance, by not Communicating. As 1. When they contemn and wilfully neglect it. 2. When they are not frequent in it, but carelesly slight it, when conveniently it may be had. 3. By not fore-seeing and ordering our Affairs, so as we may not be hindred, when an occasion of that Ordinance offereth it self near to us. 4. By incapacitating

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our selves to be admitted through ignorance or scandal, and by negligence to remove these. 5. By fretting at our being debarred, or at these who has a hand in it. 6. Not repenting of the causes which procureth our being debarred. 7. Not seeking to be humbled under such a weighty censure, and to get the right use of it for the time to come. 8. Suspecting that it proceedeth from carnal ends. 9. Reporting amils of those who do it. 10. Not praying for them that partake in this Ordinance, where-ever we hear of it in any place. 11. Looking rather to the unfitness of some that are admitted, and the neglect of duty in Office-bearers in debarring, then our own. 12. Not sympathizing with them, and yet on that ground absenting our selves, to wit, for the faults of others.

And here, by the way, we beseech you take these few words of Exhortation. 1. Look on debarring of ignorant and scandalous persons from the Lords Table as Christs Ordinance. 2. Consider wherefore your selves are debarred, and as you may be assured it is from no particular prejudice or dis-respect, so ye would repent and be humbled for that which procureth it. 3. Be making up what is wanting for the time to come: your failing in any of these is a fault, and let none think themselves the less bound to the study of holiness, because they are kept from partaking of it; But the sin of some is, they shift it, because they will not stir themselves up to a suitable frame for it, and yet they are not suitably affected with the want of it.

Next, there are faults in them that are admitted to Communicate, and these both in Hypocrites and true Believers respectively; and that 1. Before. 2. In the time, and 3. After receiving the Lords Supper.

And first: Before receiving there are many failings. As 1. Ignorance of the end and nature of this Ordinance. 2. Not studying to know it: Nor 3. To have the heart rightly affected with it. 4. Not endeavouring to keep up a high esteem, and holy reverence of the wonderful Love of God in giving of his Son, and the Sons condescending Love in coming to dye for Sinners. 5. Not seeking to have the Covenant clearly closed with by Faith, before it be sealed by the Sacrament. 6. Not endeavouring to have all by-gone quarrels removed, and our Peace established. 7. Not searching our way, that we may be well acquainted with our condition, so as we may have the distinct knowledge of it, when we come. 8. Not carefully endeavouring a suitable frame of heart by Prayer, Meditation and Reading. 9. Not praying for a blessing, either for him that administreth, or for those who are to joyn with us, to prevent their sin. 10. Not minding their instruction who are under our charge. 11. Not presently renewing (if before closed with and consented to) our Covenant before our partaking. 12. Not sequestring our hearts from other things for that end. 13. Not fearing to miss the thing offered, and to contract guilt instead of getting any good. 14. Not searching after the sins of former Communions and other sins, and repenting of them. 15. What we ayme at in these, not ayming at them in Christs strength. 16. Not ayming and endeavouring constantly to walk with God, and keep communion with him in all duties, that we may have the more access to communion with him in this Ordinance. 17. Not laying aside of rooted prejudices and secret malice. Nor 18. Admonishing such whom we know to lye under any offence of that kind, that they may repent and reform. 19. Unstayedness in our ayming at commu-

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nion with God in it, or coming to it more seldly then out of due regard to the glory of God.

Secondly. In our going about this Ordinance, there are many faults that usually concur: As 1, Our giving too little respect, or too much to it, as is said before of the Sacraments in general. 2. Our not exercising Faith in the present time, according to the Covenant and Christs Institution. 3. Want of Love to constrain us, and want of that Hunger and Thirst that should be after Christ. 4. Want of that discerning of the Lords Body, which should be, so as, 1. To put a difference betwixt Bread and Wine in the Sacrament, and common Bread and Wine in respect of the end. 2. To put a difference betwixt this Ordinance, and Christ himself, who is signified and exhibited by it. 3. To lay in some respect a further weight on this then on the Word only, though it be some way of that same nature. 4. To put a difference betwixt this Sacrament and other Sacraments; and so discerning it, it is to conceive of it rightly. 1, In respect of its use and end according to its Institution. 2. In respect of our manner of use-making of it, not only by our senses or bodly Organs, but by Faith and the faculties of the Soul; looking upon and receiving Christs Body in that Ordinance, and feeding on it there as in the Word, and more clearly and sensibly: for the Sacraments do not give us any new thing which the Word did not offer and give before; but they give the same thing more clearly and sensibly. 3. In respect of the blessing; not only waiting for a common blessing for sustaining the Body by that Bread and Wine, but for a spiritual blessing to be conferred by the spirit to the behoof of the soul. 4. Is so to discern it as to improve it for obtaining real communion betwixt Christ and us; by a spiritual feeding, as it were upon his own Body; so that when there is any shortcoming in these, in so far the Lords Body is not discerned. 5. We sin in going about this Ordinance, by want of Reverence, when we come without Holy thoughts, and a Divine frame, and without Love ravishing the heart, which is most suitable at such a time; much more do we sin when we come with carnal, loose, or idle thoughts, or any unreverent gesture, or with light-like apparel, or carriage in coming or sitting. 6. By want of Love to others, and sympathy with such as are Strangers to Communion with Christ. 7. By not distinct closing with Christ, or renewing our Covenant with him, or ingaging of our selves to him. 8. By stupidly, or senselesly taking the Elements without any affection, and by being heartless in the work, and comfortless because we want sense. 9. By not chearing our selves by Faith, that we may obtain and win to sense, and by pressing too little at sense or comfort. 10. By not improving this Ordinance in reference to the general ends of a Sacrament, or the particular ends we should ayme at in this Sacrament: As 1. Fellowship with Christ himself. 2. Communion in his Death and Sufferings. 3. The sense of these, and the comfort of them. 4. The lively commemoration of Christs Death and Sufferings, and of the Love he had to us in all these; for the stirring up of our Love again to him. 5. The strengthening of our selves in the way of Holiness, by strength drawn from him by Faith. 6. Minding his glory, and the setting forth thereof, with respect unto, and hope of his coming again. 7. Particular ingaging of our affections one to another. 8. Ingaging our hearts by serious resolutions to make for Suffering: Lastly, We sin here, by not reflecting on our hearts in the mean time, that we may know what

day for doing; nor putting up Ejaculatory Prayers to God in the time; receiving the Sacraments with our hands, and yet not receiving him in that mean by Faith into the heart; not feeding on him; and strengthening our selves with him really present in that mean: for he is to our Faith really present there as well as in his Word.

3. After Communicating, there is a readiness to slip and fall into these faults: 1. Irreverent and Carnal removing from the Table. 2. Forgetting what we were doing, and falling immediately to loose words or thoughts. 3. Not reflecting on our by past carriage, to see what we were doing, and what frame we were in, and what we obtained. 4. Not repenting for what was wrong in every piece of our way and carriage. 5. Not following on to obtain what we yet miss, and not still waiting for the blessing, even after we are come away. 6. Not being thankful if we have obtained any thing. 7. Fretting and fainting if we have not gotten what we would have. 8. Or being indifferent and careless whether we get or want. 9. Carnally-loose after Communions, as if we had no more to do. 10. Vain, or puffed up, if we think we have attained any thing. 11. Little or no keeping of Promise made to God, but continuing as before. 12. Digesting on the commendation or censure of what was heard, or seen, rather then making use of it for our profit. 13. Making that Ordinance an occasion of contention, for some faults we conceive to have been about it, whereas it should be ground of Union and Love. 14. Not entertaining tenderness, and a frame that may keep us ready to communicate again. 15. Not meditating on what we have been doing. 16. Not longing again for the like occasion. 17. Not helping others that did not come, or had not the occasion of coming to it. 18. Conceitedness because we were admitted. 19. Despising others who might not be admitted. 20. Mocking, or secretly snuffing at any who goeth, or has gone about it with more tenderness then we, or who endeavoureth to keep their Promises better then we: This sin of Emulation and spiritual envy, at any who outruns us in tenderness and proficiency (touched in these two last) is, as very natural to us, so, most dangerous; it participates of *unpard. Cain*, this sin is the worst of all Malignity, and is always accompanyed with a woefull and devillish satisfaction with, and complacency in, the short-comings of others, that so we may be the more noticed. 21. Secret disdain at tender Christians beside us, as Hypocritical. 22. Turning aside to live like others who have been debarred as if there ought to be no difference put betwixt those who have this Badge, and those who want it, or setting up as if all were done, when we have Communicated. 23. Want of Watchfulness against recurring Temptations and Snares; Vanity and coldness if we straitway sitting, and want of pity to those who did not come with so good speed. 24. Indecent speaking either to the commending or censuring of Speakers and Forms, but little or nothing to Edification.

In the last place we shall speak a little to this Question, If and How, the admission of scandalous persons doth pollute the Communion? And if it be sinful to receive it with such Persons? Or, if Joynt-Communicants be thereby defiled? Let us for answer, consider *Pollution* primarily, with reference to these Four things. 1. In reference to the Sacraments themselves. 2. In reference to the admitted that are scandalous. 3. In reference to the admitters. 4. In reference to the Joynt-Communicants.

First, As to the Sacraments, there is a twofold pollution: The first is, Intrinsick and Essential, which by corruption of the Institution of Christ, turneth it

then to be no Sacrament, as it is in the Masse: or to be hurtful, as when Significant Ceremonies, sinfully devised by men, are mixed and added besides, and contrary to Christs Institution. The first severeth the Nature of the Sacrament, and its hence-forth no more a Sacrament: The second poysoneth it, so that it may not be received without partaking of that sin actively.

There is another way of polluting the Sacrament, that is Extrinsick and Circumstantial, not in Essentials, but in our use making of it; and the Application thereof beyond Christs Warrant, as when it is Administred to one upon whom Christ allowes it not. In that case it is not a Sacrament to that person; yet it is so in it self. This Pollution is a prophaning of it to us, or a making it common. Thus the Word of Promise generally applyed in a Congregation without separation, is Application, betwixt the Precious and the Vile, is a prophaning of the Word, (for the word of Promise should not be made common more then the Sacrament,) as it is marked, *Ezek.* 22. verse 26. *The Priests have prophaned my Holy Name, they have put no Difference between the Holy and the Prophane, neither sewed the Clean and the Unclean.* Yet in that case, the Word ceaseth not to be Gods Word, though it be so abused: Or, As an Admonition cast before a Prophane Mocker, is but the abusing of an Holy thing, yet it altereth not the Nature of it; as a Pearl cast before a Sow, is pudled and abused, yet it doth not alter its inward Nature, but it still remaineth a Pearl: So it is here in the Word and Sacraments; they are abused in their use when mis-applyed, yet still (the Institution being kept) they are the Ordinances of God: Thus was the Temple said to be prophaned, when it was made more common in its use then was allowed; yet was it still the Temple of the Lord: And so admission of scandalous persons may thus be called a polluting of the Sacraments, but not essentially in themselves.

Secondly, Consider Pollution with reference to persons who are admitted, and so the Sacraments may be polluted, 1. By grosly scandalous persons, 2. By Hypocrites. 3. By Believers not exercising their Graces; the Sacrament is polluted by, and to all these, because as to the *Pure all things* (Lawful) *are pure, so to the Unclean and Unbelieving nothing is Pure, their Mind and Conscience being defiled.* Thus their Praying, Sacrificing, Hearing, Plowing, &c. all is unclean; and by proportion, to Believers, though in a good and clean state, yet in an evil and unholy frame. The Sacrament may be said in some sense to be unclean, and polluted by them, to themselves.

Thirdly, As to the Office-Bearers, who are the admitters: the Sacrament cannot be prophaned Essentially, the Institution being kept pure; yet may they sin, and be guilty of prophaning it, by opening the Door wider then Christ has allowed, and not keeping the right bounds: And Ministers may so sin, in promiscuous applying of the Promises and Consolations of the Covenant, as well as in applying its Seals, and both these are sins to them: yet these cases would be excepted.

1. When such a scandal is not made known to them: Scandalous persons may be admitted, because they are not bound to look on them as such till discovered.

2. When such scandals cannot be made out judicially, though possibly they be true in themselves, they may, though against the inclination and affection of the admitters, be admitted yet not against their Conscience, because, that being a high

censure

censure in Christs House: his Servants are not to walk arbitrarily (for that would bring confusion with it) but by Rules given them, whereof this is one; not to receive an accusation, but under two or three witnesses.

3. When by some circumstances it proveth not edifying, but rather hurtful to the Church, or the Persons concerned; As 1. when the scandal is in such a matter as is not expressly determined in the Word, but is by consequence to be deduced from it; as suppose it be meant such a point of truth as has Divines, that are godly, dissentient in it, or to such a practise (suppose perjury) as is evil indeed in it self; but by deduction and consequence (which is not so clear) to be applyed; or it is in such things as affect not a natural Conscience, as Fornication, Drunkenness, and Adultery, &c. do; or in such things as contradict not expressly any Truth: And 2. When the scandal of these sins is by universality become little among men; or there is not ease access, in an edifying way, to decide to them, or censure them; there is still a right and a wrong in these which a Minister in Doctrine may reprove, yet he may forbear a judicial sentence in such cases, as it seemeth *Paul* did with the *Corinthians*, amongst whom there were several sorts of Offenders. 1. Incestuous Fornicators, or such as sinned against Natures light; these 1 *Cor.* 5. 3, 4, 5, &c. he commandeth to be excluded or excommunicated. 2. Such as by corrupt Doctrine made Schisms, and mis-led the People in factions, to the prejudice of the Apostles Authority and Doctrine, *chap.* 3. 1, 3, &c. *Deceitful Workers*, 2 *Cor.* 11. 13. these for a time, 2 *Cor.* 10. 6. he spareth for the Peoples sake. 2 *Cor.* 12. 19. 3. Some weakly and carnally mis-led into factions, 1 *Cor.* 13. 11, 13, 14. these he endeavoureth to recover. 4. Some guilty of faults about the Sacrament, in their wrong manner of going about it, 1 *Cor.* 11. These he reproveth and laboureth to amend; yet alloweth them to go on and celebrate the Sacrament, but doth not debar for the time either faction, Ministers, or people from it, as he had done the other; neither is it likely, that the Communion was omitted, or they debarred, for he doth not reprove for not debarring them, as he doth. For wronging the Institution; the reason is, because that which warranteth debarring and censures of all sorts, is edification; and when that end cannot be gained to a people or person, such censures may be omitted; and except some bounds were to be fixed here, the difficulty in abounding differences would prove inextricable: And therefore, when a sin is become Epidemical, and very Universal; On the one hand the more tender and conscientiously-scrupulous would be instructed to much sobriety, and earnestly dealt with, not to indulge themselves a liberty to rent the Church, or to divide from it, when such persons are admitted, being otherwise capable of the priviledge; because exclusion in this case by a sentence from the Sacrament, would probably miss its end, which is, Edification, and would weaken the Authority of the Ordinance of Discipline, if not hazard the liberty of the Gospel: On the other hand, Ministers would by all means take head, and be obtested in the name of the Lord, that they (which is readily incident in an hour of temptation) run not on the Extreme of shifting their duty, insulting as it were over tender Consciences, and strengthening the hands of the wicked by compliance with, or accession to these sins; but would under the pain of making themselves horridly guilty, manage obvious wayes, deal freely and faithfully in making use of the Key of Doctrine, when the use of the other will not in an appearance be to much for edification; that by publick doctrinal

separating the Precious from the Vile, and his Straight dealing, they may in the sight of God commend themselves to every mans Conscience.

4. Let us consider if this Ordinance be polluted to the Joynt-Receivers; though that some are totally admitted by the Office-bearers of the Church? And we say that it is not a pollution or sin to them to partake with such, for the Sacrament may be blessed to them notwithstanding, as Christs Ordinance, even as when the Word is unwarrantably applyed in publick and solemn Assemblies; to the Pearls are cast before Swine: yet supposing some tender souls to be offended, they may meddle warrantably with that abused Word as Gods Word, and it may prove useful to them; For touching this Truth, we offer these Reasons.

The first is, The Word and Sacraments are of one Nature, and are polluted or made use of, one and the same way: onely the difference is in this, That the one usually is doctrinally wronged, the other disciplinarly. 2. Because then, were unwarrantable admission of others is not the Communicants, but the Ministers sin, therefore it cannot wrong them more then want of preparation in others is to some. 3. An others sin cannot loose me from my Obligation to a duty: now it is the duty of every one, as *to examine themselves*, so being prepared by suitable self-examination, *to eat*, 1 *Corinth.* 11. *verse* 28. and yet in that Church of Corinth, many did scandalously approach to the Lords Table. Now though the Command requiring self-examination, will not warrant Rulers not to examine, yet it will warrant private Communicants to endeavour seriously to go about that duty themselves, and not to be much anxious what others do, as if other mens carriage were the ground of our approaching to the Lords Table. 4. It is sin notwithstanding a Sacrament without any mixture of mens corrupt additions, and so the neglecting of it, is the neglecting of a Sacrament. 5. If scandalous Receivers did corrupt it to others, then a corrupt Minister could never celebrate a Sacrament, which would cross all the Lords way in appointing such sometimes to dispense his Mysteries both in the Old and New Testament: and if the Ministers corruption pollute not the Ordinance, much less will the scandal of any others. 6. The practise of the Lords People in receiving Sacraments this way, both before Christs Incarnation, and since, proveth it. 7. It would be a great and inextricable snare to Consciences, if the fruit of their communicating depended not only on their own preparing themselves, but also on the Ministers and Joynt-Receivers; if their not preparation or failing in it, brought guilt on us, it were impossible that ever we could with cleanness receive the Sacrament.

For 1. It is hard to think, a Communion is celebrated, but there is one or more who should not be admitted, and the admission of one or two, as well as of many is a prophaning of the Ordinance: yea, if we thought them to be scandalous; yea, if we knew them not to be holy, we could not in Faith communicate with them, lest the Ordinance be defiled by us, if their defiling were ours.

2. The presence of a Hypocrite would defile it to us, for his Hypocrisie defileth it to him, and he lies not right before God; no more would it, was it unto us that we knew not: For 1. Many do sin, when they know not. 2. It is not our knowing his sin that defileth the Sacrament, but it is his Hypocrisie and Rottenness. 3. This the same Sacrament might be as Gods Ordinance participated warrantably by one who knew not, and not by another who knew that, which went hard to make out.

3. Believers their being out of a frame, would pollute this Ordinance to us, and incapacitate us to receive it, for it is in that case sin to them, and we should keep as great a distance from their sin, as if on the sin of others.

Yea

Yea, 4. One could not communicate with himself (to speak so) if that ground were true: For 1. We have Corruption. 2. We know we have it, as well as we can know any other means. 3. It doth pollute the Ordinance in part to our selves, and bringeth guilt with it; therefore, if sin known in another, would do it, much more that which is in our selves; for if it be Corruption as known to be in others, that polluteth it; then that same known in our selves must have that same effect: for, *à quatenus ad quatenus valet consequentia.*

If it be said 1. This Corruption is but half (to say so) in our selves, being weakened by grace; and not allowed. *Ans.* Yet it is Corruption, and certainly half-corruption in our selves will weigh more then whole corruption in another; especially considering that necessarily this polluteth in part all our holy things.

2. If it be said, We cannot be freed from Corruption, while here, and so we could not go about any duty, if that reasoning were good. *Ans.* 1. A mixture of good and bad in the visible Church, is as certain as a mixture of Grace and Corruption in a Believer. 2. If our own corruption which involveth us in sin in the manner of our doing duties, will not loosen us from a commanded duty, much less sin in others; yea, we are no less prohibited to communicate with sin and corruption in our selves, then in others; and also we are commanded as effectually to purge out our own heart as the Church.

This truth in Doctrine the sober of the Independents approve as to themselves (whatever be their practise as to others) as the onely way to eschew confusion, and keep unity and order: So *Hooker* Survey, *part* 2. *Amesius* de consc. *cap.* 4. *lib.* 1. *Rom. adver. Appol. Resp. ad ultimam quæstionem.*

As for other Questions, as, How the Sacraments Seal? or what they Seal? the major or the minor proposition? the Promise as a Covenant, or as a Testament legating Christ and his benefits to us? These would require a larger dispute then our intended work will admit, and therefore we shall not meddle with them.

The last thing in which we shall instance the breach of this Command, is in reference to the duty of Fasting; concerning which we would take notice of two things: 1. That Fasting is a solemn piece of external religious worship, when rightly and religiously discharged. 2. That men may be guilty of many sins as to their practise in reference thereto.

First: That it is a piece of external worship, is clear. 1. From Precepts commanding it. 2. From the practises and examples of the Saints in Scripture. 3. From Scripture-directions given to regulate us in it; yet it differeth from Prayer and Sacraments. 1. That those are ordinary pieces of Worship, but this is extraordinary, proceeding from special occasions, either of a Cross lying on, or 2. Feared and imminent; 3. or some great thing which we are to suit for, or such like. Although it be an extraordinary piece of Worship; yet the more holy we read any to have been, we find they have been the more in this duty of Fasting.

2. We are to consider that Fasting is not of it self a piece of immediate Worship, as Prayer, &c. but mediate only as it is made use of to be helpful to some other duty, such as Praying, humbling of our selves, Mortification, &c.

Again, 3. Fasting may be considered in four respects: 1. As it is gone about in secret, by one single person seeing himself a part for Prayer, and for Fasting to that end; many instances whereof are in Scripture. 2. As its private, or a little more public, being gone about by a Family, or some few persons joyning together, as *Esther* and her Maids. 3. As it is publick, being performed by a Congregation, as *Acts*

13. 2, 3. 4. As gone about by a whole nationall Church? These four are mentioned, *Zach.* 12, 11, 12. where we find, 1. the whole Land. 2. Families together. 3. Families a-part. 4. Particular Persons or Wives a-part, setting about this duty.

4. Consider Fasting in respect of the causes that call for it, and there are 1. Publick causes, *Dan.* 9. 2. 2. Particular and personall, as of *David* for his Child, 2. *Sam.* 12. 16. 3. For others, *Psal.* 35. 13. And 4. it is to be minded in a special way for helping us against spiritual evils, casting out of Devils, mortifying of Lusts, as also under sad temporal Crosses and Losses. *Mark* 17. 21. and 1. *Cor.* 9 ult.

Next, as there are some times and cases in all these which call for Fasting with Prayer to be seriously gone about; so we may sin in reference to this duty many ways: As 1. When it is slighted, and not gone about at all; and thus men are guilty either 1. By contemning it, or 2 Counting it not necessary; or 3. By negligence, so that we will not be at pains to stir up our selves to a frame for it. Or 4. Will not leave our pleasures or work for it. 5. In not esteeming highly of it. 6. In not labouring to have fit opportunities to go about it. 7. In scarring at it as a burden. 8. In casting it up as Hypocrisie to others, and mocking at it in them. 9 In not joyning in our affection with others we know are Fasting. 10. In our unfrequent use of it. 11. In neglecting causes that relate to the publick, or to others; contenting our selves with what relateth to our own necessity. 12. In not being affected with our neglect of that duty, nor mourning for it, and repenting of it, nor being humbled under the many evils which the neglecting of it carryeth along with it. 13. At least neglecting on part or other of this duty of Fasting. 14. Not setting our selves seriously to be at the end designed in Fasting, which maketh us either neglect it, or go formally about it

In going about this duty of Fasting, there are two Evils to be avoyded: The 1. is, giving too much to it, as if it did merit, *Isa.* 58. 1. or as if it self did mortifie sin, or make holy, or were Religious worship in it self: The 2. is one the other hand, when it getteth too little, being looked on as not necessary or profitable for the framing of ones spirit, and fitting them for Prayer, self-examination or wrestling with God, and not accounted a fit mean for that end, more than when it is neglected,

In speaking of the sins we are guilty of, as to this duty, we are to consider more particularly how we sin before it in our preparation to it, 2. In our going about it. 3. When it is ended

And first, before our going about it, we sin 1. When the right end of a Fast is mistaken, and it is not considered as a mean to help us to a more spiritual frame. 2. When we do not study to be clear in, and to consider the special grounds that call us to it, not ayming to have our heart from conviction affected sutably with them. 3. When we are not put to it from the right motive, but go about it selfly, to be seen of men; as *Matth.* 6. 16. or for the fashion. 4. When its not gone about in obedience to a command of God, and so we Fast to our selves; *Zach.* 7. 5. 5. When there is no secret examination of our own hearts, to try what frame we are in, what lusts reign in us, or prevail over us. Not 6. any particular dealing with God before-hand to be enabled for this duty, and

and helped in it, and that both for our selves and others. 7. When we are not endeavouring to be in good terms with God, and studying to be clear as to that, before we come to put up suits to him. 8. When we neglect Christ, and turn legal in it. 9. When we do not separate our selves from all other affairs timously the night before. 10. When we are lazie in rising so timely that day, as should be. 11. When we do not (if it be secret) labour to be unseen in it to any. 12. Not setting our selves seriously to it. *Dan.* 9. 3. abstracting our selves from diversions, and rousing up our selves for it.

Secondly. In the time of Fasting, we sin. First, By Eating unnecessarily, though it be little: as we may sin by not eating, when not eating disableth us in Duties; yet the Body ought to be in such a measure affected, as may not hinder us in Prayer, but many scarce suffer it to be touched, or in the least measure affected, or afflicted with Abstinence. 2. In Lightness of Apparel, or such fineness in it, as they make use of on other dayes. 3. In Gestures, looking light, like Laughing, and in such a carriage, as is very unsuitable for that day. 4. In Hypocrisie, there being a more seeming weightedness and heaviness, then really there is. 5. In having wrong ends before us. As first, To seem holy. 2. To carry on some Temporal or Politick Design, as *Jezabel* did against *Naboth* to get his Vineyard. 3. To get advantage of some other, and to make some sinister Designs, digest, and go down the better, as Isaiah 58. verse 4. *To smite with the fist of wickedness*, as under pretence of Long Prayers, to take the more Liberty to injure others. 4. For Strife and Debate, and strengthening of Factions and Parties. 6. We sin here by neglecting Works of Mercy. 7. By taking pains in Works Lawful on others dayes, *Exceeding all our Labour*, or a part of it, which is unbecoming on that day. 8. By taking delight in Temporal things, finding our own pleasures. 9. By words or thoughts of Lawful things, diverting us from the Work of the day. 10. By wearying of it as a burden; *Not calling it a Delight*. 11. By wishing it were over, that we might be at our work or pastime again, *Amos* 8. 5. 12. By negligence in Prayer, or not being frequent and fervent in it, nor pertinent to that day, and the end of it; for there should be in all these something on a Fast-day suitable to it; and which is called for on that day, more then on other dayes. 13. By not joyning seriously with others, when they pray, especially in particulars which concern others. 14. By little Mourning or Heart-melting, especially in secret Duties, which on that day would be more frequent, more serious, and affecting, then on other dayes, that day being set apart for it. And if private, we should be more abstracted, even from ordinary Refreshments and Mirth, then upon a Sabbath, and the frame of the Heart, would be then more humble, mournful, and denyed to otherwise Lawful Comforts. 15. By little of the Exercise of Repentance or sense of Sin, that day for humbling the Heart in the sense of our own Vilenes, and loathing of our selves. 16. By little suitable uptaking of God in his Holyness, Displeasure against Sin, &c. Which on that day, is in an especial way called for. 17. By not distinct Covenant with him, and ingaging to him against our seen Evils and Defects; a Fast-day, would be a Covenanting-day, as we see in *Ezra* and *Nehemiah*. 18. By being defective in Reading

and

and Meditating on what may humble us, but much more when by Locks, Words of Thoughts, we mar the right frame, and set of our Hearts. 19. By Resting on the fasting, or being Legal in it. 20. By not minding the pinching of others, nor by our thirsting with them wants and cale, nor being careful to see those of our Family to Charge observant of it. 21. By not abstaining from the Marriage Bed. 1 Cor. 7. verse 5.

Thirdly. We sin after fasting. 1. Soon returning to other thoughts. 2. Letting any frame we had attained, slack and wear out. 3. Forgetting our Confessions and Engagements, and falling to former Sins, and neglecting these Duties to which we have engaged. 4. Being rigid with others, we have to do with. 5. Not resting in Prayer, for those things we aimed at in fasting. 6. Not trying and observing if any thing we prayed for hath been obtained. 7. Not Reflecting upon our carriage in it, that we may know how it was discharged. 8. Not humbled under our many short-comings, and failings in it. 9. Glad when it was done, because that Restraint is taken off our carnal Humours. 10. Sitting down and resting on that we have done, as if all were done. 11. Thinking our selves something better, by our outward performance. 12. Being vain of it, if it be well to our Sense. 13. Being unwatchful after it, and not studying fruitfulness in our following carriage, so that it is but the hanging down of the Head for a day.

These Particulars applyed to our own Hearts, may be useful for our Conviction and Humiliation. Ah! Who can say, I am clean? All of us are guilty, either by neglecting such Duties, or by thus and thus going about them unsuitably: from these Sins, we may read also the contrary Duties, or Qualifications, that are required for the right discharge of these Duties. The preventing of these sins, will bring in the Duties called for, and the right manner of going about them. Otherwise, the going about these Duties, without the manner requisite, is but as it were the making of some Image, for our selves in the Lords worship, which he has not commanded, and so he may say, *Is it such a Fast that I have chosen?* Isai. 58. 5. or, Is it such a Prayer I called for; and, *Who hath required these things at your hands?* Isa. 1. 12. These Questions, which the Lord putteth to our Conscience, will make many Prayers, and Praises, and much worship, that now seemeth to be in great Bings or Heaps, come down to a small bulk, when they are thus fanned, sifted, and searched by the Scive; and all those things casten, which are found to be Breaches of the Command.

We come now to the manner how this Command is pressed, which is. First, by a Reason. Secondly, By a Commination. Thirdly, By a Promise. All which speak a readiness in men to fail in this Command, and a special notice that God taketh of the Duties required in it, and of the Sins forbidden in it. Men might readily say, What needeth so much Rigidity in the manner of worship? and, If it be to the true God, though it have in it some mixture of those things, which have been formerly abused, it is not much to be stood upon: The Lord therefore in pressing it, addeth the Reason, *I am a jealous God*, (saith he) that will not only have my Church and Spouse, Honest and Chast indeed, but Chast-like: As *Cæsar* said, His Wife be beloved, not onely to abstain from all Dishonesty, but from all suspicious carriage; Even so will the Lord have his People carry it so to him, as a Wife should carry to a jealous Husband, with such circumspection, as he may not have any occasion of suspicion. To *Jealous* here implyeth two things. 1. A Facility or Aptness, as it were to suspect any thing which may look like a giving that to any other, which is due to God: So a Husband is said to be jealous, when he is apt to suspect want of Love in his Wife, and

really

ready to gather from every Circumstance, her inclination to another; even though there be no palpably Demonstrative ground of it. Thus jealousie is taken amongst Men.

2. It importeth a severe Indignation, against every thing which giveth ground of suspition; it cannot abide that: Hence jealousie is called, *The Rage of a Man*, Prov. 6. 38. This Wrong will not be endured, when many others will be dispensed with. Any thing that seemingly slighteth him, or inclineth the Heart to another, is to jealousie insufferable. These two, after the manner of men (as many other things) are applyed to God, to shew that he will not admit, that which is suspicious-like in his service, but if his People depart from him in deviating in the least from the Rule given, He will be provoked to be avenged on them for it. This is the force of the Reason: The Commination or Threatning added, confirmeth this; it is in these Words, *Visiting the Iniquities of the Fathers on the Children.* To *Visit* here, is, To punish the Children, for the Fathers faults; though God should seem for the time to forget the Breaches of this Command, and not to take notice of Corruptions introduced by men in his worship; yet, saith he, *I will Visit*, or revenge that Iniquity, not only upon the present Race, but upon the following, even *upon the third and fourth Generation.*

For clearing this, let us see. First, What is the Punishment here threatned? 2. On whom it is? Upon the Children of them that transgress this Command. 3. How it is executed? 4. Why the Lord doth so? That we may vindicate this place, and clear it from appearance of Contradiction, with that in *Ezekiel* 18. Where it is said, *The Son shall not bear the Iniquity of his Father.*

The First Question then; is, What it is that is here Threatned? *Answ.* We do not think that this place speaketh only of Temporal Punishments, and that of *Ezekiel* of Eternal: For the scope of both, will contradict this; for that passage *Ezek.* 18. is occasioned from the People present straits, and speaketh directly of Temporal Judgements; so, that Distinction will not clear this seeming Contradiction. Therefore we conceive here to be understood mainly Spiritual and Eternal Evils, which God threatneth to the Children of Wicked Parents. (For, that Temporal Judgements follow them, and are included in the Threatning there is no question.)

This will be clear. First, By considering that the thing threatned here, is, that punishment which the Breach of, or Iniquity committed against this Command, or other Commands, deserveth: yea, it is the punishment, that sinfull Parents deserve, he *Visiteth the Iniquities of the Fathers*, on the Children, &c. But that which the Breach of this Law, or which the Parents guilt deserveth, is eternal Judgement, and not temporal only. *Ergo.*

2. The thing threatned here is proportionally of the same Nature, with the thing promised afterward; the one being opposite to the other: But it were a wronging of Gods Mercy, to his People, to say, that his *Mercy* onely looketh to Temporal Benefits. *Ergo*, this Threatning must also look unto, and comprehend Eternal Plagues.

3. The scope may clear it, which is, To restrain Parents, from the sins here forbidden; because by such sins they bring Wrath, not only on themselves, but on their Posterity after them, even when they are gone, as ye have it *Jerem.* 32. 18. Now this reason would not have such weight, if the Plagues threatned to Parents were Eternal, and to their Children, but Temporal.

4. This Threatning must put some Difference betwixt the Children of the

Wicked, and the Children of the Godly: But Temporal Difficulties, and Straits will not clear up this difference: for often the Children of the Godly, share most in these. It must therefore be in Spiritual Things, they differ mainly.

5. What is threatned here, must especially in the Event, *Light upon the third and fourth generation*. And not ordinarily go beyond that. Now ordinarily the Children of wicked men in outward things, thrive best unto the third and fourth generation; and after that come their temporal Judgement; therefore it cannot be that, which is here only, or Principally, meaned.

6. Consider *Cain*, *Ham*, &c. upon whose Posterity, this Curse was peculiarly derived, and there you will find somewhat more then what is Temporal.

The Second thing to be cleared here is, the Party threatned to be thus punished: It is not the Fathers this are expressed, but the Children after them, as it is *Jer.* 32. 18. All is fore-faulted, the whole Stock and Family: Concerning which, let us take these three Considerations along with us.

1. That these Children punished, are not innocent in themselves, but being guilty before the Lord by Original Corruption; or by both it and Actual sin, making themselves lyable to such Plagues; they have no reason to say, *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge*: For whether the Judgements be Temporal or Spiritual, the Children have deserved them, and cannot say they are wronged. And this Consideration reconcileth this place, with that of *Ezekiel*, where God putteth them to it, thus: None Innocent are plagued; but ye are plagued: therefore saith he, Read your own sin out of your Plagues.

2. Consider, that the Threatning against Children of such Parents, is here limited to the third or fourth generation; all their Posterity is not cursed thereby. 1. Because Gods kindness is such, as to leave a Door open for Penitents. All fell in *Adam*, yet Mercy opened a Door of Hope to sinful Man: And surely the Threatnings of this new Covenant, are not so peremptory, as to shut the Door of *Mercy upon Sinners*. 2. The third and fourth generation are especially threatned, because these are nearest the Parent, and have most of his Nature in them; he knoweth them best; and often he may live to see these: Therefore the Lord threatneth these, that it may most affect Parents: it being for the second, third, and fourth generation, that they most ordinarily travel.

3. Consider, that in this Threatning, (as also in the Promise following) God doth not give or lay down a constant Rule, to which he will be tyed, as if he could not do otherwise at any time; For to say that, were Derogatory to his Election, and the Soveraignety of his Grace; and therefore that is not the Scope: But here he giveth a Declaration of what usually, and ordinarily he doth, and what men, if he deal with them in Justice, may expect from Him: Yet it is still so to be understood, as the Son of a wicked Person, may be found to be an Elect, and the Son of a Godly Person rejected; that he may continue his Plagues longer then the third or fourth Generation, or break them off sooner when he thinketh good: For though by this, He would restrain Parents from sin, yet hath he a Door open to many such Children for mercy; even as the contrary promise hath many exceptions as to the Children of Godly Parents, that walk not in the paths of their Parents going before them, as many known instances of both, in Scripture, do make out.

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The third Question 6. How God doth execute this threatning? or, How he destroyeth Children with eternal plagues for their Parents sins?

Answer 1. He doth it certainly, and he doth it justly; therefore the Children shall not only be considered as guilty, but as guilty of the sins of their Parents, which we may thus conceive; 2. As to the Child of a wicked Parent, lying in natural Corruption, God denyeth and withholdeth his renewing and restraining Grace which he is not obliged to confer; and the Lord in this may respect the Parents guilt justly. 2. When grace is denyed, then followeth the temptation of the Parents practise, the Devil stirring up, to the like sin, and they furthering their Children to wickedness by their example, advice authority, &c. So that it cometh to pass in Gods justice, that they are given up to vent their natural corruption in their ways, and so come as it is, *Psal.* 49. 13. to approve their Parents sayings. 3. Upon this followeth Gods casting the Child, now guilty of his Parents faults, into eternal Perdition with him; and that this is the meaning of the threatning, will appear by the examples of Gods justice in this matter, when wicked Parents have Children that are not so much miserable in regard of temporal things, as they are wicked, cursed, and plagued with Ungodliness; so was *Cains* Children, so were the Children of *Cham*, and so were *Esau's*, who were all for a long time prosperous in the world, but following their Fathers sins (a main part of their Curse) God afterward visited them, on them, with sad temporal judgments also.

4. If it be asked, Why God thus plagueth and threatneth the Children of wicked Parents? *Answ.* 1. God doth it to make sin hateful, seeing it bringeth often a forfeiture of spiritual blessings, yea, of blessings of all sorts, upon whole Generations and Families. 2. To make the more terrour into others, who by this may be scared from sin, and made to stand in awe of God, who is so dreadful as to put a mark of Infamy on the race and posterity of his Enemies. 3. The more to affect and weigh the Sinner, it is a part of his punishmen to know that by his sin he has not only made himself miserable, but all his Posterity: And these may be the Reasons, why, as it were by the light of nature, all Nations in some cases are led not only to punish the persons of some Malefactors, but to fore fault, and put a note of Infamy on their Posterity, for some kind of faults. 4. This becometh Gods greatness, that men may know how soveraign he is; and how, Treason against the most high is to be accounted of. 5. It is to commend holiness, and the necessity of it, to Gods people, and to put them to enrich themselves and their Children in God, and a good Conscience, rather then in all temporal riches.

These same Questions and Answers may serve to clear what concerneth the Promise also, they being mainly applyed to it.

It is further to be observed that the Lord expresseth wicked men under that notion, *Them that hate me*, to shew what indeed, and in the nature, Sin, even the least sin, amounteth unto, to be hated of God; as being done (as it were) in despight of him, and preferring some lust to him; for there is no question but were God loved, Holiness, (which is his Image) would be loved also; and where it is universally hated, (as must be, for a man cannot serve two Masters, when their commands and things are contrary, but he must hate the one, and love the other; And seeing it is certain that Sinners make sin their Master, and do not hate

it; therefore, they must hate God, who giveth contrary Commands: and so sometimes Sinners wish that there were not such Commands. Again, he expresseth the Godly in the Promise, under these two designations. 1. *Those that love me*, that is the inward Fountain and comprehensive sum of all duties. 2. *Those that keep my Commandments*, that looketh to the outward effects of Love, and is the proof of it, so that there is no mid's betwixt these two, to love God, and keep his Commandments, and to hate him, and break his Commandments, and so no mid's betwixt Gods gracious promise to Parents and Children, and his Curse on both.

Lastly: It would be in a particular way observed, that though every sin hath hatred to God in it, yet he putteth this name of hating him, in a special way upon the sin of corrupting his Worship and Service, to shew that there is a special enmity against God in that sin, and that it is in a special way hateful to him; as upon the other hand he taketh Zeal for the purity of his Worship, as a singular evidence of love to him.

Let us close this Command with some words of use; and 1. Ye may see what good or evil to us and ours, and that eternally, there is in Disobedience or in Holiness: O Parents! what mercy is it to you, your selves, and to your Children that you be Godly; Alace, this Curse here threatned, is too palpable upon many Children, who are cursed with profanity from the Womb upward: Why do you that are Parents wrong your poor Infants? and why neglect ye that which is best for them? Here also there is matter of much comfort to Parents fearing God; this Promise is a standing portion to a thousand Generations, which though it be not peremptory, as to all individual persons; yet 1. It secludeth none. 2. It comprehendeth many. 3. It giveth ground for us to be quiet for all our Posterity, till they by their own carriage disclaim that Covenant wherein this Promise is included. 4. It giveth Warrant for a Believer to expect that God may make up his Election amongst his Seed rather then amongst others: It is true, sometimes he chooseth some of the Posterity of wicked Parents, yet oft-times the Election of Grace falleth upon the Posterity of the Godly. 5. It is a ground upon which we may quiet our selves for temporal things needful to our Children; certainly these promises are not for nought, *Psalme* 37. 26. and 102. *ult.* 112. 2. *Prov.* 20. 17.

2. Be humble, O be humble before God, for he is jealous.

3. Abhor sin, for it is hateful.

4. Love holiness, for it is useful to us and ours: First, Thereby our Children have temporal mercies so far as is needful, *Psalme* 37. 26. 2. They have spiritual and saving mercies amongst them. 3. They have all Church-priviledges, as being the Children of them that are within Gods Covenant.

5. Children! Be humbled under the sense of the Iniquity of your Parents, when ye remember their wayes: or possess what unjustly they have gotten, ye become guilty of their sins without Repentance. Especially you have need to take notice of this, that are the Children of Parents, that have opposed the purity of Gods Service and Worship, and the work of its Reformation, and have been Corrupters of it: Children may be partakers of their Parents faults, and so plagued for their several wayes; and we think that this forfeiture is more then ordinary. And therefore, as amongst men there are special crimes beyond ordinary, procuring such a sentence, so is it here. And 1. They be guilty by following their foot-steps, in walking in their Parents sins, as *Jeroboams* Children did. 2. In approving their Fathers way, praising their Fathers sayings or doings; as it is *Psalme* 49. v. 13. 3. In winking at their Parents sins and wickedness. 4. In boasting of their Oppressions, Blood-shed, &c. as if they were

as

were acts of valour and manhood. 5. In being content that their Fathers sinned, if it gained any possession to them. 6. In possessing and enjoying without Repentance what to their knowledge they sinfully purchased. 7. In spending prodigally and riotously what the Parents covetously gathered? the sin of the Parent here, is the seed of the Sons sin. 8. In professing sorrow for the want of occasion to live in Ignorance, Prophanity, or Looseness as their Fathers did, as in *Jerem.* 44.17.18. 19. they said that things went well then. In not being humbled before God for the sins of Predecessors, nor confessing them to him; as *Levit.* 26. 42. nor repairing the losses or injuries which we knew they did to any that were wronged or oppressed by them.

The third Commandment.

Exod. 20. v. 7. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

THis Command the Lord presseth with a threatning, that it may be known that he is in earnest, and will reckon with men for the breaches of it: The scope of it, is, To have the Name of the Lord sanctified, hallowed, and had in reverence by all his people, and so every thing eschewed that may be dishonourable to that Holy Name, and which may make him, as it were, contemptible; this scope is clear from *Levit.* 22. *verse* 32. Where having forbidden the prophaning of his Name, he addeth this positive precept, as opposite thereto; *but I will be hallowed among the Children of* Israel; So then, its that he himself may be hallowed and had in reverence amongst them, as *Psalm* 89. 7. and 111. 9. And so this Command is much more extensive then at first view it appeareth; the scope thereof, being to keep the heart in a holy awe and reverence of God, and so in a holy way of using, and reverent way of going about every thing which concerneth Him.

For more clear handling of it, let us consider. First, What is meant by the *Name of God.* Secondly, What is meant, by *taking that Name of God in vain.*

1. By the Name of God, is often understood God himself; for to call on Gods Name and on Himself are one. 2. Properly hereby is understood his Titles, attributed to him in Scripture; as *God, Jehovah, the Lord, Holy, Just,* &c. or such Titles as signifie that excellent Being which we call God. 3. More largely, it is taken for whatsoever he maketh use of, for making of himself known, seeing other wayes he hath no name; but whatever Title He taketh to himself, or whatever thing he maketh use of, thereby to make himself known, that is his Name; such are 1. His Attributes, Mercy, Justice, Omnipotency, &c. which *Exod.* 34. 6. 37. are called his Name. 2. His Word or Gospel, called his *Name*, Acts 9. 15. 3. His Ordinances, Sacraments, *Matth.* 28.19. Discipline and Censures, which are the exercise of his authority, *Matth.* 18. 20. 1 *Cor.* 5. 4. 4. Prayer is a piece of his Name; He is a God that heareth Prayer, *Psalm* 65. 2. 5. His Works, *Rom.* 1. 20, 21. 6. All his worship, *Deut.* 12. 5. *Exod.* 20. 24. 6. Lots *Act.* 1. 26. By these God maketh himself (when he thinketh fit) known in his Will, as he doth by his Word. 7. Profession of subjection to him; so they that profess this, are said to bear his Name; and it should be reverently used, as all actions which make himself, or his Will and Decrees (which is himself) known, as Lots do, *Prov.* 16. 33.

By all these God is to be known, and something of his may be seen, and take order. Now here all these to be comprehended? The first, because the first step Hallow himself in Obedience to all that he Commandeth, as appeareth, Exod. 20. 31, 32. and the last Petition in the Lord's Prayer, *Hallowed be thy Name*, being compassed with the other two that follow, cleareth it. The second is proper and primarily in the very letter here understood. The third cometh in by consequence for attaining the scope of the Command, so that there is neither word nor work of God, but all relateth to this.

The Second thing to be cleared, is, What is meant by taking *his Name in vain*. To take his Name (as it's *Psal.* 50. 16. and 16. 4.) is to mention any of those things before spoken of (which are so many pieces of his Name) or any way to meddle with them in thought, word, or deed, as by writing, or otherwise: *In vain* does not only comprehend, 1. False Swearing, or Blaspheming, Charming, and what is wrong as to the matter; Nor 2. Only propane abusing of the Lords Name when the matter is right, by rashness, precipitancy, frequency in Swearing: Nor 3. Doth it only mean unnecessary Swearing when it may be forborn; But 4. *In vain* is also when it's not mentioned or made use of to good purpose, that is, God's honour, the edification of others and of our selves, so when ever God's name is any way medled with without fruit, *its in vain*.

The scope of this Command then we take to be, To press the manifesting of reverence to God, 1. In a high esteem of his holy Majesty, 2. In a reverent use of all his Ordinances in the right way appointed by him, 3. In a good Conversation adorning this doctrine of the Gospel, and keeping his blessed Name, that is named over us, from being evil spoken of, or contemned by others, because of us, Rom. 2. 24. 4. And more especially (that God may be honoured) in a right reverend, and edifying using of his Name in thinking, Speaking, praying reading, writting, swearing, vowing, &c. and abstaining from all irreverence in these; with becoming the greatness of God, and using each of them reverently, when called to go about them.

If it be asked what the mentioning of God's Name reverently is? take these rules to clear it:

1. It is necessary that the matter be lawful in which his Name is mentioned, by this all Heretiques, Charmers, Curses, Forswearers and Blasphemers, are guilty of sinning against this Command.

2. It is required that the matter be not only lawful, but important, and of some weight: hence Lotting for a thing of nought, or Swearing in a thing of no importance, are an abusing of the Name of God, and a tempting of him.

3. It is required that the matter be necessary also; for if a thing may be done, and otherways, it ought to be neither by Lotting nor Swearing; hence in the Hebrew, to Swear is still used in the passive voice, to shew that men ought not to Swear, but when they can do no otherwise, and when a lawful call presseth to it.

4. It would be in the manner grave, deliberate, understood, done in judgment, *Jerem.* 4. with fear and reverence.

5. A good end is to be proposed, simply to one of these three, God's Honour, the good of others, or our own necessary vindication in something, that so it be not taken to no purpose.

There is this difference betwixt this Command and others, in other Commands, God expresseth the highest degree of every kind of sin, to scare men from the breaches of these Commands; here he mentioneth not Forswearing or Blasphemy, but taking the Lord's Name in vain which is the lowest degree of that kind; that by this God may teach us what reverence we owe to Him, and of what large extent the Command is, and how careful he would have us to be, lest we should come upon the borders of any thing that seemeth to be a breache of it.

If it be asked, Why the Lord is so peremptory in urging this Command, and in telling the thing have commanded in the very least?

Answ. 1. That he may in this set out his own Greatness, and work a feare and reverence of him in the hearts of his people; therefore will he have them reverently using that which concerneth him, that the due distance betwixt God that is in Heaven, and Creatures that are on Earth, may be imprinted on us, and entertained by us, *Eccles.* 5. 1. 2, 3. *Lev.* 22. 31, 32. *Psal.* 89. 9.

2. Because his Name, whereby he holdeth forth somthing of himself, or that infinit excellent Being, called, God, is great, dreadful and glorious, and is so to be had in reverence, *Psal.* 111. that more than ordinary watchfulness should be used in testifying our respect to it.

3. Because this is the way to curb Atheism and Prophanity, which the Devil driveth on by these steps; first to think little of God, and then by little and little to inure men to prophanity, and habituate them to baffle and affront the Name of God: Hence it is that he takes possession, mainly, of young ones this way; and hardly ye will see any that irreverently middle with the Name of God, but they prove grosse, or fall at length to be grosse in other things.

4. God's Name is precious, and given to his people for a great refuge, *Deut.* 28. 10. therefore will he not have that which is their singular mercy to be abused.

5. God is a Friend in Covenant, yet so as that relation may not in the least wear out his honour and our due distance with him. *Deut.* 28. 58. Its the *great and dreadful Name, the Lord our God.*

6. Because this honoureth God, and adorneth the profession of the Gospel before others, whereas *Irreverence* therein dishonoureth God before them.

For more particular considering the matter and breaches of this Command, we shall draw it to these heads; and 1. We shall speak to what concerneth Swearing, Vowing, or publick Covenanting with God. 2. To what concerneth Blasphemy. 3. Concerning the taking of the Name of the Lord in vain, in worship, private or publick, particularly, how it is taken in vain by Hypocrisie. 4. Of taking it in vain out of worship rashly and unnecessarily. 5. How it is taken in vain in our conversation, as others are occasioned or caused to Blaspheme Gods Name by our carriage. 6. Concerning Lots, &c. These we shall consider, especially with respect to our practise.

In speaking of what concerneth Oaths, we would 1. speak of an Oath, 2. Of the Obligation of it, for this Command both requireth Oaths, and the keeping of them, and it may be broken in reference to both.

We would in the entry distinguish betwixt these four. 1. Oaths. 2. Assevera-tions. 3. Simple affirmations or Assertions. 4. Imprecations or Curses.

1. Oaths.

1. Oaths are such as directly invocate God by such like expressions; as *By, or as By my belief? That's Power*, Psalm 89. *I swear by the Lord.*

2. Asseverations (called vehement Assertions) are expressed thus, *As the Lord liveth, As thou Lifts thrives, in Conscience, Faith*, &c.

3. Simple assertions are such as *in truth, truly, indeed*, which but speak the thing simply, and affirm that to be true or false that is asserted, and so belongeth to the 9th Command only, as such.

4. Imprecations are either directed to ones self conditionally, as if such a thing be truth, *then let me perish; Shame befall me*, if I do not this or this; or towards others especially in these, *Shame befall thee, the Devil take thee, a Vengeance on thee*, and other expressions abominable to mention.

Again, in Oaths which are for confirmation, let us distinguish betwixt assertory Oaths, that do but confirm such a thing to be truth, and promissory Oaths, that engage the person swearing to the performance of such a thing for the time to come either absolutely or with qualifications.

For clearing the matter, take this proposition, that Oaths in both these cases being well qualified, is a lawful piece of Gods worship, and may, and should be made use of by his People; this is a clear truth from these Scriptures, *Deut.* 10. 20. *Deut.* 6. 13. *Jer.* 4. 2.

As for *Anabaptists*, who deny the lawfulness of Oaths under the New Testament, we are not now to meddle with them, because there be few in these dayes that are in such an Error. We shall consider 1. What qualifications are requisite to right swearing: Then 2. Clear some practical questions. 3. Shew wherein this Command is violate in respect of swearing.

In an Oath consider, 1. Its matter. 2. Its form. 3. Its rise, or mens Call to it. 4. The expressions its conceived in. 5. Our manner of going about it. 6. Our keeping of it, which followeth after to be spoken to distinctly.

First, for the matter of an Oath, *Assertory Oaths* must be of things that are. 1. True. 2. Weighty. 3. They must be such to our knowledge. Again, *Promissory Oaths* must be in things just and lawful, possible, profitable, and in our power, and which to our knowledge are such.

2. The form must be By the true God, it being a peculiar part of his worship for we can swear by none whom we cannot invocate, therefore Idols, Creatures, Graces, &c. are excluded here, for none of these are God.

3. Its rise must be Edification, that is Gods glory, our own vindication, or our Neighbours good, or the call of a Magistrate putting us to it; and it should be used for deciding of Controversies, when no other mean of clearing or deciding such a thing is remaining; hence we say, *juratus fuit*, he was sworn passively; and the Hebrews have no active word for expressing it, to let us see men ought not to swear, but to be sworn, or by necessity prest to it.

4. As to the expressions in which it is conceived, or the thing sworn; its required not only that it be truth to, and in the mans meaning that sweareth, but that the expressions be plain and intelligible to his meaning and understanding, to whom the Oath is given; otherwise it deludeth, but doth not clear. Hence these two rules are to be observed. 1. That the meaning be so clear, as may be, and is most ordinarily and obviously gathered from such words and expressions as are used. 2. That the expressions be according as they are supposed to be understood by others, especially him that exacteth the Oath; for if he mean one thing, and we another, Gods Name is prophaned, and the end of an Oath frustrate; much more equivocations in ex-

pressions and mental reservations are to be condemned here, the first whereof taketh in Ambiguity in words, the second, a different sense in our thoughts from what seemeth to be meaned in our words.

1. As to the right manner of Swearing, these things ought to be noticed: 1. That it be in judgment, that we understand the thing we Swear, and the nature of our Oath, and him we swear by, *Jer.* 4. 2. 2. Fear and Reverence in going about it, as being in an especial way in God's own sight; thus, *to fear an Oath*, is a good property, and the heart would be filled with the apprehension of a present God. 3. Singleness in the end, that it be not to deceive any, but to express the truth truly and faithfully, called *Righteousness*, Jer. 4. 2. And for the most part these properties or qualifications may agree to Oaths, Asseverations and Imprecations.

For the further clearing of this matter, we would speak to some questions;

And the 1. Question is, How then differ Oaths from Asseverations?

Answ. They should both be in Truth and Judgment with fear; and when called unto; but in this they differ, that in Oaths we are only to make mention of the true God, and swear by him, but Asseverations may be thus expressed, *As thy Soul liveth* 1 *King.* 2. v. 2. 4. 6. and yet we do not swear by the Soul of any.

And, *Question* is, What may we judge of such Oathes, as are By Angels, Saints, *Mary*, *Paul*, and By other Creatures, as Heaven, Light, the World, by Soul, Conscience, *&c.* Or by Graces, as by Faith.

Answ. We need not use much Curiosity in Distinctions. For, we conceive them all to be simply unlawful. 1. Because none of these are God, and swearing is a Peculiar piece of his Worship, *Deut.* 6. 13. And swearing by any thing what ever it be, which is not God, is condemned, *Jer.* 5. 7. *They have sworn by those who are not Gods.* 2. Because we cannot invocate any of these, and therefore cannot swear by them, seeing an Oath carryeth along with it, an Invocation of him we swear by. 3. Because they want these Properties due to such, to whom this Worship belongeth. As 1. Omniscience, to try whether we mean as we have sworn or not. 2. Omnipotency. And 3. Justice to avenge, if it be not so as we have sworn. 4. Soveraignty, to call the Swearers to a Reckoning. 4. Because it would derogate from the Scope of this Command, which giveth this to God alone, as his due, and implyeth, that he alone hath all these Properties in him. 5. Because such Oathes are expressly Prohibited by Christ, *Matth.* 5. 34. *Swear not at all, neither by Heaven nor Earth*; For, they stand in an Inferiour Relation to God, and are his Servants. 6. Because as none of these things are God to take Order with us if we swear falsly, so none of them are so ours, as we can lay them in Pledge, for the least Change to be made upon them, in Case our Oath be not true; none of them can be added unto or diminished from by us. We cannot make one of our Haires Black or White; and therefore ought not to swear by our Head; much-less can we quiet our Consciences, or increase our Faith, that we should so freely swear by these. That place *Mat.* 5. 36. cleareth this: For that of *Mat.* 23. 16, 17 *&c.* speaketh of the Obligation of an Oath sinfully made, as to that manner of swearing, which yet still bindeth: but it warranteth not the making of such Oaths.

A 3d. *Quest.* is, What is to be judged concerning Asseverations; such as, *In Conscience, good Faith, as I shall answer, &c. as I am a Christian; as I have a Soul*

to be saved, and such like? *Answer* 1. We think, there is no Question, but if these were rightly, and in the due manner made use of, they might be lawfully used, as Scripture cleareth. 2. Yea, we think. If any Oaths be made use of, these would first be used; and a man may be called to use one of these, when he is not directly to swear. 3. Therefore we think they cannot be used, but in necessity when less will not serve, and should be used with Fear, Reverence, Understanding, and the other Qualifications: And that therefore they sin, who in Common Discourse, rashly and vainly use them, which we conceive to be forbidden here; and when they are not Conscientiously used, they lead men to a greater Degree of the sin, here discharged: as we see some begin with Asseverations, then idle Oaths; and then Imprecations, as *Peter* sinfully did, *Mat.* 26. Reason 1. All these Asseverations are reductively Oaths, and imply the contrary Imprecations in them. Thus, Let me not be esteemed a Christian, nor have a Soul to be saved; which must relate to God for executing these; therefore, being like direct Oaths, they ought to be used as Oaths, and belong to this Command. 2. Because the very end of any vehement Asseveration, is to confirm what is said, further, then an ordinary Assertion can: Now in so far, it is an Oath; it being proper to an Oath, to confirm what is spoken, and seeing it agreeth with an Oath in the Essentialls, they must be materially one, though Asseverations, be pronounced in another Form. 3. Vain Asseverations, are against that Rule, *Mat.* 5. 37. *Jam.* 5. 12. *Let your Communication be Yea, Yea, and Nay, Nay, and whatsoever is more* (in ordinary Communication) *is Evil*: And it cannot be denyed but this is more, and therefore needless and sinful. 4. We do not find Asseverations, such as *My Conscience beareth me witnesse*, to be used (warrantably) by Saints in Scripture; but with great Reverence, even almost in such things as they used to confirm by Oaths; therefore Swearing is often joyned with them, *Rom.* 9. 1. 2. 2 *Cor.* 11. 31. 5. For what end are they used? It's either to confirm some-thing, or to no end; Beside, the needless use of them habituateth Folk to baffle and prophane excellent things, and do injure them to prophanity: hence these that use them most are ordinarily lesse tender in their other Carriage, and it cometh to direct Swearing at length. If it be said *good Faith*, signifieth no more but in Truth, and without Dissimulation, (as it's understood sometimes in the Laws,) *Bona Fide*, and *Mala Fide*. *Ans.* Yet *Faith* is otherwise taken in our Common Acceptation, and Words would be so used, as they are commonly made use of by others. 2. If it be not Evil, yet it hath the appearance of Evil, which should be eschewed and abstained from, 1 *Thess.* 5. 17. 3. Whatever *Good Faith* signifieth, yet certainly in our common use, it's more than a simple Assertion; therefore, should a man tell me an untruth, and put *Bona fide*, or *Good Faith* to it, to confirm it; will any man think but he is more then an ordinary Lyar, against the Nineth Command? Yea, would he not be thought Infamous in breaking his Good Faith? Therefore it is more then Yea or Nay, and so not ordinarily to be used. Yea, we conceive that these Asseverations will have more weight on Natural Consciences, than simple Assertions; and therefore the Challenges of dealing Falsly in these, will bite and and wound the Conscience, much more sharply than falsifying simple Assertions, which speaketh out this; that they are nearer of kin unto, and more involved in this Command, than at first appeareth.

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The 4. *Question* is, What may be said of Imprecations? *Ans.* Distinguish betwixt such as one useth against himself; as, *Let me not see Heaven, if that be not Truth*; or the like. 2. Such as are used against others, (I speak by private Persons,) as, *Shame fall thee*, *Divil take thee*, and the like; which are either Conditional, as, If thou do not such a thing, &c. or absolute, without any such Condition. We say then, 1. That keeping the Qualifications, formerly mentioned, and required to an Oath; one may in some cases lawfully use some Imprecations, even to ones self, the Scriptures having such Patterns in them; but with great Caution, Circumspection, and Tenderness.

2. Cursing of others by private Persons, out of Passion or Revenge, is simply prohibited, and that is several Respects. For 1. It derogateth from the Glory of God, if He be therein invocated in making Him subservient to our Passions, and to Execute our Revenge; or if He be not Invocated in these Imprecations; it's worse, because the Devil, or some other thing is put in His room. 2. It derogateth also from that love we owe to others.

3. As mentioning the Devil in such Imprecations, as *Devil a bit*, or *Fiend*, or *Body*, or such like, it is most Abominable: For thereby the Devil is employed in Gods Room, and God is forsaken; because there is no ground to expect a hearing of such a Suit from Him, and so you betake you to the Devil, praying him, employing him, reverencing and worshipping him; as if he were just, to Executer your Judgement, when God doth it not: And sometimes by such Imprecations; you call on the Devil who is the Father of Lyes, to witnesse a Truth. Ah! How Abominable to be heard amongst Christians! Men need not go to the *Wild-Indians*, nor to Witches, to seek Worshippers of the Devil! Alas! There are many such to be found amongst Christians! How sound these Words? What Devil now! The Meckle Devil, &c.! It is Horrible to mention, that which goeth out of some Mens mouths without any fear! What can be the Reason that Christians thus Worship the Devil, and swear by him, as *Israel* did by *Baal*?

There remain yet some things concerning Oaths, especially Promissy Oaths to be cleared. As 1. How Promissory oaths differ from an Assertory Oath.

And 1. They agree in this, that Truth is the Scope of both. But, 2. They differ in this, that Assertatory Oaths, have but one Verity, to wit, That the thing be, in the Present time, true as the man sayeth or sweareth: But Promissory Oaths have a Twofold Verity, to wit; One present, that the Swearer meaneth what he promiseth. 2. That for the time to come he shall endeavour, effectually to make the thing Truth which he sayeth and sweareth: The First is only a Truth in the Person; The Second is also a Truth of the Thing or Matter.

2. We would difference Vowes from Promissory Oaths. Vows have God both for Party and Witness. Oaths may have some other for Party, but God for Witness, to the giving an Oath or Promise to such a Party: Yet in some things there is a great Affinity, as to the matter, in both.

Concerning Promissory Oathes, we may enquire. 1. Concerning the making of them. 2. Concerning the Obligation of them; That a Man may make such Oaths tying himself to some things in which he was before free, is without all Controversie, and clear in the Scripture. Concerning such Oaths, it may be enquired. 1. In what Matter. 2. On what Occasions. 3. With what Conditions, they may be engaged in.

And 1. For the matter of them; they may be in three sorts of Matter. 1. In such matter as is Morally necessary, as the Fearing, Serving, Worshipping the true God, &c. So was *Jacobs* Oath and Vow, Genes. 28. 20, 21. *That the Lord should be his God.* And many of the Covenants mentioned in the Old Testament; and *David* swearing. *Psalm* 119. 106. *To keep Gods Statutes.*

2. There is a Civil lawful good Matter; such as Duties to Superiours, or to make some Obligation we owe to others forth-coming; or to return and requite such a particular good turn to one. Such are Oaths of Allegiance to lawful Superiours: Such did the Spies swear to *Rachab*, *Joshua* 2. 12, &c. And *David* to *Jonathan*: and that these are Lawful, having due Qualifications, cannot be denyed.

3. There are somethings indifferent; as Eating, or abstaining from such and such Meats or Drinks, or on such and such dayes: and although the thing be not simply unlawful, yet Oaths therein would be engaged in, with much Prudence, on such Grounds, and with such Qualifications and Conditions, as may make it appear, the Swearer is not using the Name of God unnecessarily, and that he cannot otherwise gain his Point: Nor superstitiously to make it appear, that he doth not bring his Conscience under a Yoak of Will-worship. One of which wayes ordinarily men fail, in these Oaths; and so they are neither to Gods Honour, nor others good: and therefore such Oaths are either rarely to be ingaged in, or not at all.

Next, such Oaths as to the occasions of parties ingaging in them, may be divided into these three.

The 1, is, When we ingage in Publick Oaths and Promises solemnly, when Authority calleth us to it.

2. When the Edification or Satisfaction of another in private calleth for it. There are sometimes when a Christian may be; Yea, is called to it, for gaining Credit to something, (that the other is called to believe) to interpose reverently the Oath of God, as *Jacob* did to *Laban*.

3. One in secret may thus ingage himself to God, in Lawful and necessary things: As *David*, *I have sworn, that I will keep thy righteous judgements.*

Yet in the third place, all these Oaths, would still be with these Qualifications, mentioned *Jerem.* 4. 2. First, in Truth, namely, the two-fold Truth before mentioned. 2. In *Judgement*, that is, with Knowledge and Deliberation, minding and understanding what it is we swear. 3. With righteousnes or justice, that is, That it be in things, that are according to the Law of Equity, as well as Piety, neither wronging God, nor others by our Oaths; for Oaths are in themselves still, *Vincula æquitatis*, and not *iniquitatis*: Bonds of Equity and Justice, and not of Iniquity and Injustice.

There are also to be observed these Tacite or Expres Conditions in all Promissory Oaths, (and sometimes it is fit to expres them, and sometimes not;) *If God will*, and if nothing intervene to hinder, *Jam.* 4. *If I live*, and health permit. As much as in them lyeth, they shall aim at it, if some impossibility intervene not. 3. So far as the fulfilling of this, shall be Lawful; for it can onely tye to Lawful things, and Lawful means and courses; and this is especially to be understood of Indefinite Oaths. 4. While things stand so; but if the Case alter Essentially, and men

men turn Enemies to the Kingdome or Common-wealth, to whom we were by Oath obliged, to give or sell some what that we know would be made use of, to the Probable ruine or hazard thereof; then its not in our power, *Salvâ potestate superioris*.

It may be asked, How we shall judge of Indefinite Oaths; such as Souldiers give to their Officers, to be obedient to them; or of Oaths in things which are indistinct, and the matter not obvious, as Oaths in Colledges, Incorporations, Towns, &c. Where the things sworn are Complex.

Answ. These cannot altogether be condemned. 1. Because though a man have not, yea cannot have, a particular and distinct knowledge of all Particulars; yet he understandeth such Oaths, as binding to all necessary and lawful things, as the general Condition requireth. 2. Because he taketh the Oath for the end, and in the sense, that it is Commonly taken, which bindeth in the Essential things, pertaining to the being of that Incorporation, but taketh not in, every particular strictly.

By what is said, then: We may, 1. Condemn Oaths in Trivial things, as Oaths in Complements; when men swear they will not go one before an other. That men are wellcome to their Houses: That they will not let them go so soon: That they shall drink so much, though it may not be to Excess: That they shall return some petty thing they have borrowed, and the like. 2. Rash Promises, such as are hastily and unadvisedly or doubtingly made. But ere we come to Particulars; let us consider what is condemned as *Perjury*, which is the highest Degree.

There are these several sorts of Perjury mentioned; some whereof are more direct and immediate; some more mediate and indirect.

The first sort of Perjury is: When one upon Oath asserteth as a Truth, that which he knoweth is not a Truth, or doubteth of it; or is mistaken in it, through his own negligence, not being certain that it is as he sayeth, whether he affirm or deny: Thus *Naboths* false witnesses were guilty; and many other Instances may be adduced.

The second is: When one promiseth something, which he mindeth not to perform, and confirmeth that with an Oath; he is no doubt Perjured, because there is not a correspondent verity betwixt his Oath and his purpose.

The third is: When men promise and intend for the time to perform; yet, upon no just ground, fail afterwards in performing what they have sworn. This is Perjury, because there is not Truth in fulfilling the thing sworn, according to the Oath. These are direct Perjuries.

More largely again, a man may be said to forswear himself. 1. When he sweareth to perform a thing, which is simply impossible; especially while he knoweth it to be so: For as the former is not a swearing in Judgement and Truth; so this is a prophane and wicked swearing, against Light and Judgement, of a manifest lye and falshood: So that betwixt his Promise to perform such a thing, and the performance, there is implyed a Contradiction. As for one to swear, to be to morrow at *Rome*, who is to day at *Glasgow*; the very swearing is forswearing. 2. When one sweareth an unlawful or wicked thing, or confirmeth it with an Oath; like those forty that swore to kill *Paul*; especially if that Oath be contrary to some

Duty which lyeth formerly by Oath on the Person swearing. For, that is not to swear in Righteousnes and Justice: Beside, that it draweth on a necessity, either of breaking that Oath, and so of being perjured, or of going on to fulfill it; and so of being doubly perjured. 3. Men are forsworn and perjured, when they fulfill a wicked Oath, as *Herod* did, *Matth.* 14 in beheading *John the Baptist*; for, though he seemed not to over-turn, and make void his own Oath, but to keep it: Yet this (as also the former) over-turneth and maketh void, the scope and Nature of an Oath in general, and is a plain Contradiction to it, and maketh an Oath, which should be *Vinculum Æquitatis*, a Bond of Equity: (there being *Nulla Obligatio* but *ad Officium*, no Obligation but to Duty,) to be *Vinculum Iniquitatis*, a Bond of Iniquity: And so thwarteth with the very end wherefore such Oaths are appointed; In which respect *David* did better in not executing his rash Oath, but keeping the general scope of all Oaths, when he refused not to hearken to *Abigails* Counsel, even to the Non-performance of what he had sworn.

It may be Questioned here, Whether one man may be accessary to another's Perjury, if he constrain him to swear, of whom he hath a suspition that he will forswear?

Answ. Distinguish 1. The matter in which, if it be of grave Concernment, or of little Moment. 2. Distinguish, betwixt the Publickness and Privacy of it. 3. Distinguish betwixt Parties; as betwixt a Judge, who is to decide, and a Party that is the Pursuer.

We say then. 1. A Party pursuing, in a Particular of his own Concernment; especially if it be of no great Concernment; may, Yea, should forbear pressing such a Person to swear, both for sparing the Party, and for respect to the Name of God; since he can hardly, in this Case, be very hopefull to gain by it.

2. We say, (notwithstanding in some Cases,) that the Judge may admit such to swear, especially in Publick scandals. 1. Because none can certainly know, but God may constrain them to swear Truth. 2. Because it is his way, left to decide all Controversies; and a Judge cannot eschew it, when it lyeth on him to put a close to such a Controversie, at which he cannot win by any other means: though great Prudence is to be used in proceeding in such a case, especially it being of that Nature as is in Scripture appointed to be decided by Oath; as *Exod.* 22. 17.

The great question is concerning a promissory Oath, if in any case it may be made void, and cease to oblige, or, in what cases that may be?

That every Oath bindeth not according to the Letter, we suppose needeth no reasons to clear and confirm it: There are two ways in general how the obligation of an Oath promissory ceaseth. 1. When the Oath it self is null, and never had any obligation. 2. When by some other thing intervening, there is a loosing from the obligation which the Oath once had.

That it may be clear that, notwithstanding of this, Oaths are of a most strict Obligation, having the great and dreadfull Name of God interposed in them; and that many things, what-ever weight be layed on them by men that way, do not loose from it, such as these following which we shall put by, in the first place.

1. No

1. No mans temporal loss to Goods, Name, or Estate, will loose him from his Oath, nor make it null and voyd, *Psal.* 15. *ult.* 11. that our ingagement by Oath is to somthing of its own nature indifferent, will not loose us, though there be here no other tye upon us to the thing, and that without the Oath we were free; yet the Oath once engaged to, will tye us, as is clear from that same 15th. *Psal.* For an Oath is of its own nature Obligatory, and according to *Numb.* 30. Persons at their own dispose must do even in such cases as they have bound their Souls. 3. Though we were engaged in the Oath by the deceit and guile of others, the deceit being circumstantial only, yet if the things be not sinful, it bindeth us, as is clear in that Oath to the *Gibeonites*, wherein the deceit was such. 4. Though by fear or violence the Oath hath been extorted, yet the matter being lawful, it bindeth because of the honour of God's Name interposed. 5. Though it was sinful as to the manner, and rashly made at first, as that with the *Gibeonites* was; yea is it binding, if lawful in the matter, there being a great difference betwixt *juramentum illicitum*, an Oath unlawfully come under as to its manner, and *juramentum de Re illicitâ*, an Oath in an unlawful matter. 6. Though we could devise and find out some interpretation or meaning of the words of the Oath that might seem to make for loosing us from its obligation; yet, if that was not meaned at the first tendering of the Oath, but otherwise understood by him that did take it, it will not absolve nor excuse from the guilt of Perjury, To put afterwards a new glosse on it; because an Oath is *stricti juris*, and will not admit for any respect nor on any account, of interpretations prejudical to the native truth of it, lest it should be found to be, according to *Psal.* 24. a Swearing deceitfully. 7. Though there may be a good meaning and intention in reversing the Oath, and going cross to it, men not doing so for a particular end of their own, but for a publick good as is supposed; yet that will not absolve from obligation of the Oath, nor from the guilt of Perjury, as is clear in God's punishing *Saul's* Family for breaking that Oath with the *Gibeonits*, even though he did it out of his Zeal to the *Children* of *Israel* and *Judah* as the Scripture expresly affirmeth. 2 *Sam.* 21. 2. 8. Though the Oath be conceived by a Creature, as at least the immediate object of it, and so sinfully made in that respect; yet, being made, it tyeth from respect due to God, who shineth in his Creatures. *Matth.* 23. 19 20. 21. 9. Though the thing become impossible, if that impossibility might have been prevented by our searching our selves as far as in us lay, we are not freed from the guilt of Perjury, though the thing Sworn do now by our own loathfulness become impossible; or if the thing Sworn might have been performed before any such impossibility came on; or if we might have prevented it by our suitable circumspection and diligence. 10. Though a sinful Oath, to wit, being made on a sinful promise, in it self, bind not; yet the sinful condition being fulfilled it bindeth; as in the case of *Judah*, his promising a Kid to *Thamar*, upon that wretched condition of prostituting her self to his sinful Lust, who did offer the performance of what he had engaged to, upon that most sinful condition now fulfilled; for the condition being fulfilled, the promise is absolute, and the sin was not in giving the Kid, but in the condition that was made; which is past. 11. Much less will it exempt any man from the guilt of Perjury, that in Swearing he had a meaning of the words of the Oath, contrary to what in common sense they bear, and in the construction of all indifferent per-

sons,

sons, or to their meaning *sua juramenta* or *extra juramentum*; or that he had no reservation in his own mind; the first is, *Aequivocation*; the second is mental Reservation, that have no place in such an Oath which should be plain, single, and clear. Neither 12. will a dispensation from any other, as for instance, from the *Pope*, who hath no power to dispense in Oaths, nor from lawful superiours, except it be in things wherein by our relation to such Superiours we are subjected to them, loose the obligation of our Oath, nor free us from the guilt of Perjury; if I say, the matter of the Oath be in things to which their power over us doth not extend, in such things doubtless they cannot dispense. 13. The obligation of an Oath cannot be loosed, nor the guilt of Perjury evited by commutation of the thing sworn, for it must be according to what has proceeded out of our mouth, *Numb.* 30. 2. *Psalm* 15. 4, 14. Nor can it be loosed, and Perjury eschewed, by any posteriour tye and oath: for thereby the prior or former oath is not made null, but the posterior or latter is made null by the former, for *juramentum non derogat juri alicui*, because God is party, and we cannot reverse an obligation to him which he or any other hath by a prior right and tye.

But they are null, and of no force. 1. When the thing sworn is sinful and unlawful in it self, because there is *nullum vinculum iniquitatis*, there is not, neither can there be, any obligation to iniquity. 2. When it is unlawful to him that sweareth, as suppose one would swear to do that which were incumbent for a Magistrate or Minister, he himself being but a meer private person, and it no wayes belonging to his station: it tyeth him indeed to endeavour by all suitable means the effecting of the thing by them, but not to do it himself, for it altereth not stations. 3. When the thing is simply impossible, oaths cannot bind, in that case. 4. When the oath is engaged in by any, in whose power the thing sworn is not, as by Children, Wives, Servants, or Subjects, in such things wherein they are subject to others, and of which they are not Masters; it tyeth them onely to endeavour it with their approbation or permission, see *Numb.* 31. 5. When the deceit is not in circumstantials, but in essentials; as suppose one should swear to such another person to pay him such a debt, or to give such and such obedience, thinking him to be the very person to whom he oweth these things, who yet is not the person we suppose him to be; the ground of the oath is null, and its obligation accordingly ceaseth, as when *Jacob* was deceived by his getting *Leah* first for *Rachel*, because such an oath wrongeth another, to whom that which is sworn is due, and supposeth the condition of being due. 6. When the oath is impeditive of a greater good, or of a moral duty; as suppose a man had sworn not to go to such a place, nor to speak to such a person, nor to eat such meat; that oath (being at first rash, and without judgement) if duty and necessity call him to the contrary of what he hath sworn, bindeth not, because a moral command may require him to go thither to take on such a charge there, or to speak to that person for his edification, &c. yet this would be tenderly applyed, and with great circumspection. 7. When the oath is interposed to oblige to the performance of some thing which hath a tendency to an ill end; as for instance, if a Man should swear to meet with a Woman for committing filthiness, to give arms for helping to oppose an innocent, or any such like thing; for though coming to such a place, or giving such arms may be lawful; yet as so circumstantiate: this coming, and this giving of them with such an intention is unlawful, and therefore the oath is null.

For

For loosing from the obligation of an Oath which is lawful, there are these cases granted. 1. When it is contradicted by a Superiour, having power in that very particular, as *Numb.* 31.

2. When the case materially altereth, as if one should swear to give such a man arms, who afterward turneth mind, or an Enemy; to give obedience to such a Commander, who afterwards becometh a private man, and ceaseth to be any more a Commander; because in such cases the relation upon which the duty and Oath is founded, ceaseth. 3. When the party sworn unto, relaxeth us: for though none can absolve from a Vow, yet in a promissory Oath, whereby some right accrueth to one from another, a man may dispense with his own right; as for instance, he may in whole, or in part, forgive and discharge such a sum of money that another by Oath has sworn to give him; which when he doth, in so far the Oath and its obligation is loosed: he having, as himself thinketh fit, accepted satisfaction for whole or part: but in Vows to God no man can dispense; He being party there. 4. When by some after and unforeseen intervening Emergent, the man is quite disabled from performing his Oath, as by sickness, plundering, *&c.* In that case, so far and so long as he is disabled, in so far and so long is he loosed; that condition being necessarily presupposed in giving the Oath at first, though the obligation to performance lyeth still on him so far and so soon as he shall be able.

It may be marked, by the way, that often prophane men are more strict in keeping unlawful Oaths, then those which are lawful; the Devil putting home that obligation on them as a snare, and their own corruption siding with the Oath in its matter, maketh it appear strongly binding to them.

If it be asked, Wherein it is that an Oath bindeth more then a Promise doth?

Ans. An Oath bindeth to nothing but what is in the Promise, but it bindeth more strongly; and so the sin is greater in breaking an Oath then a Promise: because not only our truth to men is engaged in the Oath, but our reverence and respect to God also, and his dreadful Name thereby notably taken in vain.

So then against this Doctrine of Oaths faileth perjury or forswearing, rash-swearing, indeliberate swearing, lustinebriamenta (as for instance, if one should swear he will not drink, or go home for such or such a person) Solemne Oaths entered into, at Communions, at Baptism, or in other lawful Covenants not performed: Ah! how often are these broken, even in that which we might easily do? We so carry and keep to God as men could not but quarrel: irreverent swearing even in what is right; grossly prophane swearing, as by Gods Soul, his Wounds, Blood, *&c.* Untouth'd, strange, newly-coin'd and invented Oaths, no doubt, by special help of the Devils art. Curings, wherein the Devil is mentioned, and his aid implored for the execution of mens malicious and revengeful intentions; yea, not being suitably affected with the Oaths of others, not admonishing them, not seeking to recover them, not endeavouring by all requisite care the preventing of them, with-holding of instruction and correction when called for, and not procuring the erection of Schools, *&c.* may make many guilty of Oaths they never heard, when they fall out in persons, whom it became them to teach and admonish, *&c.*

There are some things near of kin unto (to say so) and of affinity with Oaths; as 1. Adjurations, where we adjure or charge one by the Name of God to do or forbear such a thing: as *Saul* bound the people with a Curse, 1 *Sam.* 14. And *Joshua* charged *Achan*, Josh. 7. and the High-priest Christ, *Matth.* 26. and *Paul Timothy*, 1 Tim. 5.21. and 6.13.

Adjurations differ thus from Oaths, that by an Oath we bind our selves to do or forbear somewhat, or to tell truth; by Adjurations we bind others by interposing the Name of God for commanding, charging, perswading to do or forbear such a thing, and implying, if not expressing some threatning or curse if it be not done or forborne: There are three sorts of these in Scripture, 1. When men adjure men. 2. When they adjure Devils. 3. When they adjure unreasonable Creatures, as Serpents, &c. To each of these, a word.

As to the 1. We say that men may sometimes adjure other men in matters weighty, suitable, and necessary to be done; when it is rightly gone about, and not in passion or for self ends, but soberly, gravely, and singly, for the glory of God immediately, or mediately by anothers good being interposed; so, many examples confirm, and so necessity requireth, that when regard to men doth not sufficiently weigh that such a desire be put home to the Conscience from respect to God and his Authority, who is Witness and will judge; this some way lifteth a man before God, and so may prove a good means, through his blessing, to make the man serious; which sort of adjurations may be distinguished thus.

1. There are proper adjurations or charges authoritatively laid on, in the Name of God, or of Jesus Christ; this is done by Magistrates or Ministers in their places, as *Paul* chargeth *Timothy*, 1 *Tim.* 6. 13. and giveth him charge to charge others, v. 17. This being used in serious and weighty matters, and not too frequently (lest the Name of God become thereby contemptible) is the most proper and the most weighty charge.

2. There are Obtestations which are serious and weighty intreaties and beseechings in the Name of God, and for Christ's sake that one may do or forbear such a thing, as when *Paul* beseecheth the *Romans* and *Philippians* by the mercies of God, *Rom.* 12. *Phil.* 2. 1, 2. and *Abigal* interposeth seriously with *David*: this most properly done by Inferiors, Subjects, Children, &c. to their Superiours, and hath in it also a more implicite threatning if such a thing be slighted, as is *Abigals* words to *David*, 1 Sam. 25. is clear.

3. There are Attestations whereby one is seriously put to it to tell some truth, or to bear witness of some truth asserted by another; thus *Joshua* attested *Achan*.

4. We say, These have a binding virtue in some cases, and cannot without contempt of God (who so chargeth them, and before whom they are so attested) be slighted; and therefore if it be not properly Perjury for a man, either not to speak at all, being attested, or to speak what is not truth; yet sure it is more than ordinary contempt, and a greater sin then if no such adjurations, attestations, or obtestations had been used, because the Name of the Lord has been interposed by others: and if such attestations, &c. be lawful, as we have proved them to be in some cases, then ought they to have weight, or they are used in vain; we see our Lord Christ answered to such, *Matth.* 26. after a while, keeping silence.

And in reference to these ye fail, 1. In giving little entertainment unto, and laying little weight upon the charges and obtestations of Ministers, which come unto you by them from this Word and Gospel; these charges of Ministers are as if an Herauld gave a Charge in the Magistrates name, which bindeth as from him and more then another message delivered in other terms, in this then, Ministers

are as Heraulds charging you in their Master's Name, even in the Name of the great God, and of *Jesus Christ*, the Prince of the Kings of the Earth.

2. When one of you putteth not another *seriously* to it, to forbeare and abandon sin, or to practise such a duty, charging them, or rather obtesting them, as they will answer to God to do so, as often in the Canticles we find, *I charge you, O Daughters of* Jerusalem.

3. In your overly, rash, and slight way of using obtestations and grave intreaties, meerly or mostly for the fashion, or by way of complement, or in petty and trivial things; as when ye say, for God's sake, for God's blessing do this or that, only as a customary by-word; this is no doubt more then on ordinary taking of God's Name in vain in common discourse, because ye take on you to bind others in the Name of God, not considering what ye are doing; and in a matter not necessary, and of no weight exposing the Name of the Lord to contempt, and thereby tempting others to care but little for it; this is a most horrid and crying sin amongst our ordinary Beggars, whereof others also are guilty, who are not suitably affected with it, and do not in their places seriously endeavour to have it mended; as also this is, when we desire one another lightly & irreverently to do such & such a little thing in the Name of God, as to sit down or rise up, in God's Name, &c. which things are alasse too too frequent.

2. For adjuring of Devils, it is two ways lawful, and two ways not.

1. It is lawful to command Devils in the Name of God by those who are called to it and are gifted to cast them out. 2. It is lawful for any by Prayer to God, and the exercise of Faith on Him to endeavour to repel and resist them, and to beg that he would rebuke them; as thus, The Lord rebuke thee Satan; this way we neither command the Devil, nor pray to him, but pray unto the Lord to command him.

Again: It is unlawful, 1. when one adjureth him who is not called to it, as those Sons of *Sceva* did, *Act.* 19. 13, 14. This certainly being a peculiar and extraordinary gift, as those of prophecying, foretelling of things to come, speaking with Tongues, and healing of the Sick with a word, were; ought not without special warrant to be usurped more then they.

2. It is unlawful when it is done by exhorting or obtesting of, or praying unto the Devil himself, & intreating him as we do God, which way implyeth, 1. Friendship with him when we intreat him as a Friend. 2. Prayer or worship to him who is not the object of it. 3. An obligation on us to him, when he yieldeth to obey; and he will not fail, if by any means he can, to put that complement or obligation on us, and so Necromancers, Witches, Exorcists, &c. may cast out Devils by collusion (though possibly not in a way so explicit), whereby the Devil gaineth his point upon such as effectually, as if there were a most expresly formed Covenant betwixt him and them; and thus the *Pharisees* falsly and blasphemously charged on our blessed Lord, *Mat.* 12. as if by Belezebub, that is by Collusion with the Prince of Devils, he had cast out Devils. There are no doubt, many Sins committed this way, while some take on them confidently to Command the Devil, as with an *Avoid Satan*, they could put him into Bonds: And others seek Health from Devils or Witches, (especially when it is supposed to come from them,) and intreat them to do such and such things: All which are Breaches of this Part of the Third Commandment.

3. What is said of Adjuring Devils, may be said Proportionally of Adjuring Unreasonable Creatures, which is the same way Lawful and unlawful: Charming also, and naming the Lords Name over Diseases, as if some special worth and Efficacy were in some words; is unlawfull and Condemned by this Command.

It followeth now that we say some-thing to Vows, which are Bonds, whereby a man bindeth himself (and so they differ from Adjurations) to God only as party, and that in things belonging to God; willingly, and upon Deliberation. (And so they differ from Promissory Oaths, wherein we bind our selves to others: and in matters which are not of themselves Religious.)

Under Vows we comprehend, 1. Sacraments. 2. Covenants, solemnly engaged into before others. 3. Particular Vows to God. 4. Promises and ingagements whether inward in the Heart onely, or also outwardly expressed to, or before the Lord: For though these have not always Gods Name, formally and expresly interposed in them; yet He being Party, and they being made to him, he cannot but be singularly looked at, as Party, Witness, and Judge, in the making and performing of them: Therefore, do we comprehend all even purposes, expressed in Prayer to him, as being of the same kind, though not of the like Degree.

We mind not here to medle with speculative Debates about Vows, but to hold us only at what concerneth Practise: And say, 1. That such Promises to God, and ingagements, being rightly made and taken-up, or rightly gone about, are not onely Lawful, but sometimes necessarily called for, as appeareth. 1. From the Command, which is to Vow, as well as to perform, *Psalm* 76. 11. 2. From Examples of Saints in all Ages: *David* saith, *Psalm* 119. when his frame is most tender, Vers. 57. *I have said, I will keep thy words.* And thereafter, Verse 106. *I have sworn, and will perform it, That I will keep thy righteous Judgements.* For, saying and To God are near the same; and who sincerely say in secret, may in some Cases the Articulatly swear. 3. From the end of Vows, which is to bind us to some thing the more straitly, and to evidence our greater desire and willingness to be so bound: And therefore they being Medses, for that end; when the end is in a special manner called for; and may, in all probability, be the better obtained, by the use of this Mean: then is it called for also, and cannot be omitted. 4. From the Lords gracious accepting of such Engagements and Vows, and approving of them. 5. From the several Promises and Prophecies of them, as commendable and good service, from Men to God, under the Gospel, *Isai.* 19. 18. and 21. *Jer.* 50. 4. 5. *Isai* 44. 5.

So then, I say, 1. *In some Cases*; to wit, when it glorifieth God, and edifieth others; or is profitable to our selves: But if it thwart with any of these, there is a failing: or when some pressure of Spirit, or cogent Reason, putteth us not to it, or some great need calleth for it; (as *Abraham*, for the weighty Reason, expressed by himself, *Gen.* 14. swore he would take none of the spoil, he had rescued from the Kings overcome by him:) For we are not alwayes called to it.

2. I say, *Not in all Things*: Because the matter of a Vow, must be one of these two: Either, 1. Some commanded Duty, as *Jacobs* Vow, *Genes.* 28. and *Davids*, *Psalm* 119. 106. were: Or 2. Something that relateth to Worship: or may further some commanded Duty, or prevent some sin, to which we are given, and much inclined: As suppose a Man should engage himself to rise sooner in the morning, that he might the more effectually cross the lust of his lazines, and to keep there at home, the better to prevent the snare of evil, and Loose-Company: It is not House-keeping simply, or rising soon, that is the matter of his Vow: but as they relate unto, or are made use of for such ends: Therefore Vows can onely be made to God alone, *Ps.* 76. 11. and *Ps.* 132. 2.

3. I say,

3. I say, *Rightly gone about*: That is, 1. Deliberately, and Judiciously; for Ignorance, Haste, and Rashness will spill all. 2. With Humility, and due sense of our own Corruption, which maketh us (Alace!) to stand in need of such Bands to keep it in, and of such Up-stirrings and Excitements to Duty. 3. With fear, singleness, and Zeal for God; with love to his Honour, and to true Holiness: Not for our self-ends, to gratifie an Humour or Passion; or in Fits of Conviction, to stop the Mouth of a Challenge, and so put it by.

4. The Vow would be heartily, and chearfully undertaken, not as a piece of Bondage, but of Liberty, that we may be thereby indeed ingaged unto the *Lord* having no hink or Hesitation, nor Reservation in the making of it: what can be expected as to the performance, if there be Hesitation, in the very undertaking?

5. There should be much deadness in it. 1. To our selves. 2. To the Oath, as not accounting our selves to be more Religious by it; or more pleasing to God, as if it merited somewhat; nor yet more strengthned by making of it, but more ingaged to perform, and keep what we have vowed.

6. There should be Diligence in doing, going on, and helping and inciting others to joyne with us; that so it may through Grace be made irrevocable, which is the practise of the people of God, *Jer.* 50. 4, 5.

7. There should be ingaging, in the lively Exercise of Faith; drawing strength from Jesus Christ, according to his own promise; and of our selves to make use of him, for that end: Yea, that should be laid for the foundation of our undertaking: Therefore every such ingaging, is a Covenanting with God, and there is no Covenanting with Him, but by interposing of Jesus Christ, both for the procuring of Pardon for by-past failings and guilt; and for Grace and Strength, to perform, called for, and ingaged into Duties, for the future. See a frame of Spirit fit for Covenanting, when seriously and suitably gone about. *Jer.* 50. 4, 5.

Concerning these Ingagements, we say, 2. That they are of themselves Obligatory, and binding to those who come under them, as *Numb.* 30. 2, 3. Vowing is called the binding of a Mans soul; And *Psalm* 56. 12. its said, *Thy Vows are upon me, O Lord*, as pressing him with a Weight, till they were payed.

If it be asked, 1. How Vows bind? We Answer, 1. In moral Duties, they make the Obligation no greater; for, they being laid on by the Command of God, and having his Authority, there can be no Addition to that in it self: But there is a two-fold Addition. 1. In respect of us; so that though the Obligation be not greater in it self, yet we joyn our Approbation or Consent unto that, whereby, as by a positive Super-added voluntary Consent, we bind our selves: so that in some respect we have two Bonds (the Law, and our Oath both) for one. 2. Though it make not the former Obligation, to bind more strongly in it self; yet it maketh that Obligation to have a more deep Impression upon us; so that a man, by Vow bound to a commanded Duty, will think himself more bound to it, then before; and that Command will have a deeper Impression, and more weight on him, to perswade him to do, and to challenge him when he hath omitted, then before. Again, in things that are meerly Accessories to a Religious end, as Extrinsick means; for instance, fasting, staying at home, &c. Vowing, never maketh the doing of these of themselves, to be Acts of religious Worship; but it maketh our keeping of them to be by a Religious Tye: so that without Prophanity they cannot be altered, out of the case of necessity.

If it be asked, 2. What is to be thought of our common and ordinary Ingagements,

ments. 1. By Baptism. 2. At the Lords Supper. 3. By Oaths in Covenants. 4. Ingagements in Private to God by Vows, Purposes, Promises, Resolutions, in thoughts within; or expressed in Prayer: (I suppose it doth not a little concern all of you to know, how they bind and when they are broken.) We Answer.

1. That, All these are binding, and still accounted so, (*Psal.* 119. 106. *Psal.* 65.) is not to be doubted, yea binding in an Eminent Degree, as being made to God and not only Before Him: The nature of the thing and our conient also bindeth, For, 1. If interposing the Name of God to men doth bind, much more to God: 2. If a Promise solemnly ratifyed bind to men, much more to God. Hence 3. Our Obligations in Baptism, and the Lords-Supper, receive Strength and Conviction against us from the Covenant, which we solemnly Ratifie and renew with God therein, and that before the World; And our Breach of these Vows is charged on us by the Lord, as an open Breach of his Covenant; the Obligation whereof is pleaded from them, *Genesis*, 17. verse 10. and 14. and elsewhere.

2. Yet do they not bind absolutely, as the Duty lyeth upon us and as we should aim at it; for though we be bound by the Law to be perfectly Holy, and without sin; yet doth not a Vow so tye us, or that Obligation is not from our Vow, but from the Law; because our Vow is to be understood, 1. With Respect to our Nature, now Corrupt and sinful: and therefore to Vow, absolutely, to be without Sin, or absolutely to abstain from it, is injurious and impossible. 2. With respect to our aim and desire. 3. With respect to our not Approving, or Disapproving our selves in any thing, wherein we come short. 4. In respect of the Obligation to endeavour it, which is, alway, and by all suitable means to presse at it, and to leave nothing undone, which may further it: So then 1. They do not bind Absolutely or Simply, but Respectively. 2. Not as to the Victory, but as to the Wrestling and Fighting for Victory. 3. Not as to the Event, but as to the Means which are in our Power; and therefore some plead, That they had not broken Covenant, though they had Sins, *Psal.* 44. 17.

3. Though they bind not Simply or Absolutely, (and are not therefore to be so taken or understood) yet they tye Absolutely, 1. To the main of having God ours in Christ. 2. In other things, thus:

1. They tye us to live in no known Sin, especially Outward Sins and to delight in none. 2. To omit no Known Duty, but to essay the doing of it. 3. As to the Maner, to essay it seriously; so that though a man cannot swear, that he shall have no Corruption in him, while he is upon Earth: Yet in so far he may: As 1. Not to approve of it. 2. To leave no means unessayed, consisting in his Knowledge, that may help to mortifie it. 3. Seriously, and in good Earnest, to be aiming at the Mortification of it, in the Use of these. And so this Tye of a Vow is, 1. As far as in us lyeth. 2. As Universal as the Duty is. 3. Constant and always binding. 4. When it's taken on, we should not let it lye on, (to say so) till the Sun go down, but endeavour that we may be free of it; it bindeth us to quit Sin, as well as to eschew it. It reaches not all Infirmities, to make them Breaches; but known Sins, or the least sins stock to.

3. Concerning these Vows, we say; That the Breach of them is a very great Sin, and doth much more aggravate Sin, where it is, then where it is not; So that the

Sins

Sins of Christians against Baptism, Communions, Oaths in Covenants, Secret Ingagements, Resolutions, and Promises to God, are much greater then the Sins of others. Hence the Lord chargeth *Israel* with Covenant-Breaking, by vertue of their Circumcision which they had received as a Seal thereof, and aggravateth all their Sins by that, and looketh on them in that Respect as singularly sinful, *Deut.* 29. 14. *Jer.* 11. 8. &c. which could not so well be, if there were not some Peculiarity in that Obligation. Our Baptism, doubtless, is no less binding unto us, nor the Breach of our Baptisme Vows less sinful, *Col.* 2. 11, 12. Neither can there be any reason given, Why the Breach of an Oath to man, should be charged on a Person, as a Sin and Infamy; and the Breach of an Oath to God, not be much more charged so. Oh! Take notice then, ye who sin willingly, who Drink, Swear, omit Prayer; Let your minds wander, and study not Holiness in good earnest, that your sins have these Aggravations to make them horrible, infamous, and inexcusable. 1. There is manifest Perjury against the Oath of God, which even according to the Pharisees Doctrine, *Matth* 15. 33. was Abominable: Thou shalt not (say they) Forswear thy self, but shalt pay or perform thy Oath to the Lord. 2. There is unfaithful dealing, and abominable Treachery, to break under trust, and to keep no ingagement to Him. 3. There is not onely Perjury, and Treachery simply; but towards God, which is more, and draweth a great deal deeper, then towards any other. It's Dreadful to deal Unfaithfully, Treacherously, and Perjuriously with Him. 4. All this is in things that are very equitable and much for your own good, which maketh no small aggravation. 5. This is done not onely against promises, but against many promises, and many other bands. 6. That its often and in many things that you sin against these promises. 7. That sin is little resented or laid to heart on this consideration, and so aggravated.

If it be said, Then it is better to make no promises at all, then to come under such aggravations of guilt by breaches of them, for none keep them exactly: and so men must needs be in great and continual disquietness and anxiety while under them; Were it not better, then, to be doing without promising?

Answ. 1. It is not free to us, Not to make them more then it is to break them, or not to keep them; and when we are called to make such Promises, and make them not, it becometh sin to us as was said. Its not free to us, whether we shall be Baptised, &c. communicate, &c. or not; therefore, whosoever would not so engage, were to be censured and punished as utter despisers of the Lords Covenant, *Genes.* 17. 14, &c. and *Exod.* 12.

2. They, who refuse to take them, say themselves open to the temptation of being more easily prevailed with, not to perform these duties, or of being sooner insnared in such sins, because they are not formally engaged by Vow against them, & so they make themselves culpably accessory to the strengthening of tentation, and weakning of resolution; to the contrary whereof, they are no doubt obliged.

3. If you intend indeed to perform these duties, then ye may ingage to do so; but if ye will not so much as Promise and engage to do them, it cannot be expected in reason that ye will do them; especially considering that even these who honestly promise and ingage, do yet notwithstanding, find a great difficulty to do and perform. O take heed that you be not, by your refusing to engage, making a back-

back-door for your selves to go out from your duty, that so you may the more easily and with the less challenge, shift it.

If it be yet said, that the sin of simple omitting the duty, is less then the omitting of it after engagements and Vows to the contrary. *Answ.* 1. It is not so to a Christian, who is called to engage himself; yea, who by Baptisme is already ingaged: for 1. The man that neither ingageth to do, nor doeth the duty, faileth twice, whereas he that ingageth and performeth not, faileth but once; though that once failing, is, by its being cross to his ingagement, not a little aggravated; so that in some respect each fault or failing exceedeth the other: the one is a greater sin considered in it self, but the other is greater considered complexly. 2. The man that ingageth not, is more accessory to his own falling, in respect that he used not that mean to prevent it; yet the other when fallen, is more guilty, in respect of the breach of his ingagement. 3. The man that will not ingage, bringeth himself under a necessity of sinning; for if he perform not, he faileth twice, as is said; if he perform, he faileth; because he ingaged not when he was called to it. So his performing is not the performing of a Vow to God, who requireth promising, in some cases at least, as well as performing. 4. The man that Promiseth and Voweth, and also performeth what he Promised and Vowed, his performing is so much the more acceptable, as it proceedeth not only from the awe of a Command, but from a spontaneous and free-will offering of it to God, and so is both Obedience to a Command, and the performance of a Vow; for thus, he chooseth obedience, as it is *Psalm* 119. 30. It is not so with the other, whether he perform it or not, though we think, that God often letteth the man fall that will not ingage, because he sayeth by his refusal that he trusteth not to God for the performance, otherwise he would ingage and undertake on his account also; he sayeth withal, that he aimeth to perform, onely because he cannot eschew it: And if he could shake off, and be freed from that Obligation to Holiness, that he would not out of respect to God, or love to Holiness, take on a new one. 5. The man that ingageth not, sinneth more unexcusably in that he will not do that which is the lesser, and in his power: The less and more easie thing it be to promise and ingage (as it is no doubt more easie then to perform) the omission of it is the greater sin, and more inexcusable. The case is indeed, as to Heathens, otherwise, who were never thus engaged, nor called to engage themselves: but unto Christians it will be no excuse.

If it be replyed that this is very hard; for then no Christian will be free of Perjury, nor have Peace. *Answ.* 1. I grant the case is hard, and the Scripture great; but it is such as floweth from our own corruption in this, as in other duties and parts of holiness: for as the Law is holy, just, and good, *Rom.* 7. and is not to be blamed as accessory to our sin; so the Vow is holy, just, and good, and is not to be blamed, if in the circumstances right, because of our breach. 2. As I think, it is hard to keep our selves free of sin, even against light, so I think it is a difficulty to be kept free of this aggravation of sin, to wit, of committing it against our engagements, and therefore (as the manner of the People of God is) I think it safest to take with the sense aggravations of our sins, as chief parts of them (to speak so) and to take them with the rest to Jesus Christ, that we may obtain pardon of them through Him, and to maintain our peace rather by often washing our selves from the filth of breaking, then by pleading no breach at all. 3. Yet may Christians (even as in other duties of holiness) in their Vows and Promises to God, have peace, and say, in a Gospel-sense, We have not turned back from thee, nor dealt falsly in thy Covenant, as it is *Psalm* 44. 17, 18. which certainly implyeth not absolute holiness, or exact performance of all the Articles of the Covenant: but that 1. In the great and main Articles, they were honest, and did not put

another

another God in his room to provoke him to jealousie. 2. That they intended only the keeping of all, and said nothing by their profession or engagements, which they minded not to perform. 3. That they had some testimony as to what was past, that they had in some measure walked according to their engagements, and had left nothing undone, at least willingly, and with approbation of themselves therein, that might have furthered them in keeping Covenant, but had stuck to him in doing and suffering honestly, a man sincerely, and in the strength of grace studying this, may attain to such a testimony from his own Conscience, and to a good measure of peace; yea, a man that may have quietness in his performing duty upon the account of other tyes, without engaging, may also come to have quietness in his engaging to it.

If then there be a necessity to engage, it may be asked, How peace may be attained in it, and how we may be helped to perform? *Answ.* 1. We should endeavour to be clear and quiet, as to the soundness of our by-past engagements, and of these we presently enter in, as to the motives, grounds, ends, and manner of engaging; that all be right there. 2. If any thing be seen to be wrong, it should be taken with, and mended, that we use not Vows mainly to put by a challenge for the time, without any more of it. 3. We should seriously mind these directions; as, Forget not your Vows and Engagements, be minding them often, and thinking of them so as they may never be forgotten. *Jerem.* 50. 4, 5. 2. Defer not to pay them, *Eccles.* 5. 4. *Deut.* 23. 21. Delayes make the impression of the weight of the Vow, & of the dread of him to whom it is made, much to wear out: and taking liberty to be slack in paying of it, for, but for this once, or for a little while, is a direct breach of it self, and maketh way for more. 3. Keep in mind, and ascertain such a frame of spirit as we were in when they were at first made; full humility, tenderness, awe of God, &c. We often, alace! take on Vows in a good frame, to be on the matter a sort of excuse for us in letting such a frame go, or at least to ease us a little for the time, as if engaging were performance, which is not the least part of the deceit of our hearts. 4. The performance of the thing would be followed as it is undertaken, to wit, in the strength of grace, and by virtue of life derived from Jesus Christ, quickning and strengthening us both as promising and performing. 5. We should be often considering the sinfulness of the sin of breaking, and examining our selves about our keeping of them; making breaches, that are particularly observed, the matter of confession to God, and of serious repentance before him. If we would suffer these things to sink down deep in us as in the sight of God, this no doubt would make them have a quite other impression. 6. We should still keep the knot fast, and if one promise or resolution seem to be loosed, we should fortwith cast another, or if one obligation given, seem to be weakned, we should give another, that there may be still some obligation standing over our heads; and following engagements, not formally, but soberly and seriously renewed, may be made use of to bind on the former upon us, and to make them more effectual, so say they, *Jerem.* 50. 4, 5. going, and weeping as they go, *Come let us joyn our selves unto the Lord in a perpetual Covenant, never to be forgotten.* This is to be understood mostly, if not only, of private engagements; as for public solemn Oaths and Covenants, we neither find in Scripture that they have been frequent, but on some great and very grave occasion; neither could they

well be, (so great multitudes engaging in them) without diminishing from the weight of them, and so without wronging of Gods Name. 7. We should by no means suffer breaches, though never so small, to lye long on, but should get us to the Fountain with them, as foul and loathsome, lest they bring on more and greater.

Now then try Perjury and breach of Vows and Oaths to God. 1. In Baptism, which extendeth to engage professing Believers to the mortification of sin, and to the study of holiness as to both Tables of the Law, and to a conversation as becometh the Gospel. 2. In, and at Communions, where the same Covenant is sealed. 3. In your Oaths solemnly taken in Covenants. 4. In your more private engagements to God, and for him to others.

Beside these which are common, some come under particular Oaths and Engagements by vertue of their stations; as Ministers, Elders, Magistrates, for the faithful discharge of their respective duties; some by their Relations, Office, and Place, as Husbands and Wives each to other; as Parents in reference to their Children, to bring them up in the nurture and admonition of the Lord, and in his fear; some by vertue of their common Trades and Callings have come under particular Oaths to such and such Incorporations, Trades, &c. And some on more particular occasions have come under engagements. Look well what you do and have done; there will, I fear, many be found Perjured. I do not here speak of every particular infirmity, but certainly there is sin against God, and Perjury before him which cannot easily, if at all, be interpreted so with men; in which respect, *Mal.* 2. the Lord condemned putting away an innocent Wife, even though it seemed to have a permission by Law: in these things when men do not what they may do, or if there be yet more in their power than is done, or if the obligation of the Oath on them awe them not, or weight them not, it cannot but be prophaning of the Lords Oath: Many place, according to their several relations and stations, are found guilty here, who have little or no awe of God on them in these things.

In sum, This Command is broken these three wayes, in reference to such engagements. 1. In shunning to make them when we are called to it. 2. In not making them rightly. 3. In not performing of them when made; and it hindeth 1. Absolutely to many things, which cannot come within the compass of ordinary infirmity. 2. To eschew all known sinful deeds, as Swearing, and what may be inductive to it, Drunkenness, unlawful Gaming, needless Contentions, &c. 3. To do all outward duties, as to Read, Hear, Pray, &c. 4. To do them as seriously as we may. 5. Not to lye in any secret or known sin here forbidden, nor to delay Repentance, though for never so little a while: it dispenseth not at all here, because these are in our power, and when we fail, it is not out of ordinary infirmity.

Beside what is said, there are yet two wayes of taking or using the Name of God, which are sib or of kin to Oaths; The 1. is that of appealing to God to judge, as *David* did, that God might judge betwixt him and persecuting *Saul*, 1 Sam. 24. 12. The second is that of attesting God, thus, *The Lord knoweth, God is my Witness, my Witness is in Heaven*, &c. as *Job* doth, chap. 16. 19. and *Paul*, Rom. 1. 9. These are lawful when called unto and rightly gone about, but when abused in rash precipitant,

vitant, passionate appeals, or in unjust matter, as *Sarah* was, *Gen.* 16. and in rash unnecessary attestations, or in trifling matters; they are more then an ordinary taking of Gods Name in vain; and therefore should never lightly be interposed and made use of.

The great breach of this Command is Blasphemy, though Perjury be most direct. That we may see how this sin is fallen into, we shall 1. Define it; 2. Divide or distinguish it, which we shall find to be exceeding broad. Blasphemy then against God, (as the word beareth) is a wronging of Gods holy Majesty by some reproachfull speeches or expressions, uttered to his disgrace, we say *Uttered*, because that which is in the heart is most part *Atheism*, and Infidelity, and so belongeth to the first Command.

Of this there are three sorts, or there are three wayes whereby men fall into it: 1. When any thing unbecoming God, is in word attributed to him, as unjust, unholy, unmerciful, &c. such as that complaint, *Ezek.* 18. 25. *The wayes of the Lord are not equal.* 2. When what is due to him is denyed him; as when he is said, not to be Eternal, Omniscient, Almighty, &c. as he was by proud *Pharaoh*, and railing *Rabshakeh* in his masters Name, who most insolently talked at that high rate of blasphemy, *Who is the Lord that I should obey his Voyce?* &c. *Who is the Lord that is able to deliver you out of my hand?* 2 Chron. 32. Isai. 36. 18. 20. 3. When what is due to God is attributed to a Creature, or arrogated by a Creature; thus the *Jews* charged *Christ* as guilty of blasphemy, *Luke* 5. 49. and *John* 10. 33. (supposing him to be a Creature) because he forgave sins, and called himself God; of this sort of blasphemy, as to some degree of it, is the commending or crying up our own or others parts, pains, &c. for attaining, effecting, and bringing to pass of somewhat to the prejudice of divine providence; so those of *Tyre* did to *Herod*, Acts 12. 22. And thus often men make Mediators and Saviours, as it were of themselves and of other men.

2. This Blasphemy may either be immediately and directly against God himself, or any of the persons of the blessed Godhead; or mediately and indirectly against him, when it is against his Ordinances of the Word, Prayer, Sacraments, &c. by vilifying them in expressions, or against his people, or the work of his spirit in them: he is indirectly blasphemed in them when they, or it, are mocked; as when *Pauls* much learning in the Gospel is called madness, or when real and serious Religion, Repentance, or Holiness, are called Conceitedness, Pride, Preciseness, Fancy, &c.

3. Blasphemy may be considered, either as it is deliberate and purposed as in the Pharisees; or 2. As it is out of infirmity, rashness, and unwatchfulness, or over-hastiness: or 3. Out of ignorance, as *Paul* was a Blasphemer before his Conversion, 1 Tim. 1. 13.

4. It may be considered, 1. As against the Father. 2. As against the Son. 3. As against the Holy Ghost: all are spoken of, *Matth.* 12. and *Mark* 3.

1. Blasphemy against the Father is that which striketh either against the Godhead simply, or any of the Attributes which are due to God, and so its against all the persons in common; or against the Trinity of persons when it is denyed, and so that relation of Father in the Godhead is blasphemed.

2. Blasphemy against the Son, is when either his Godhead in the Eternity of it,

is denyed, as it was by the *Photinians* and *Arians*; or when the distinction of the Natures in their respective true properties retained by each nature is denyed; or when he is denyed in his Offices, as if he did not satisfie Divine Justice for the sins of the Elect as a Priest, which is done by the *Socinians*; or, as if he had not a Kingdom or Authority, or when other Mediators, or other satisfactions to Justice are set up and put in his room; or when another Head and Husband to the Church, Prince, or Pope; or another Word then what is written are made and obtruded upon her, and the like, whereof there are many in Popery, in which respect Antichrist is said to have many names of blasphemy, *Rev.* 13.

3. Blasphemy against the Spirit may be considered, either as it is against the third Person of the Godhead, and so it is against the Trinity; and was that errour peculiar to *Macedonius*, or the *Πνευματομαχοι*, or *Pugnaces contra Spiritum*; that is, fighters against the Spirit; or it may be considered as it looketh especially to the operation, or work of that Spirit in a man self, and so it is that peculiar Blasphemy spoken of, *Matth.* 12. 31. Which when all other Blasphemies are declared to be pardonable, is said never to be pardoned. This is the highest degree of Blasphemy, which may be so, 1. In that it is not at any time fallen into by a Believer or an Elect. 2. That it is not often fallen into, even by others that are Reprobates. 3. That it is hardly known to the person himself that is guilty of it, but much less to others. 4. That it is never repented of, and (we think) doth never affect because it is never pardoned; all other sins are pardonable, and many are actually pardoned.

1. This sin then is not every sin, though all sins grieve the Spirit, *Ephes.* 4. 30. Nor 2. is it any sin of infirmity, or of ignorance, even such as *Paul* was. Nor 3. is it any sin (even though against knowledge) committed against the second Table of the Law, such as *David* fell into, and may be pardoned. Nor 4. Is it every sin that is against Christ and clear light, for *Peter* denyed him, but it was of infirmity, *Matth.* 26. 70.

But this sin is 1. in the main of the Gospel, and as to its saving work. 2. It is not only against light, but against the Spirits present testifying of it, or bearing witness to it, and after fore-going convictions yielded unto in some measure, and sticking or lying on as weighty, and making the Conscience to challenge, as may be gathered from *Heb.* 6. 3. It is not in one particular sin or act, but in a total and resolute opposing of the Truth, whereof men are convinced, seeking to beat it down in others, and to extirpate it out of the World, as the Pharisees did, *Matth.* 12. Who not onely rejected Christ as to themselves, but opposed him in all others, and sought utterly to undo the Truth; *This is the Heir, come let us kill him*, say they. 4. This opposition flows from malice against the Truth, hatred of it, and from accounting it a thing unworthy to be in the World; not out of fear or infirmity, or from mistake, but out of envy and despight at it for it self: On this account the Lord objecteth it to the Pharisees, John 15. 24. *But now they have both seen and hated me, and my Father*, and *Matth.* 12. 5. It is universal against every thing of the Spirit, and obstinately constant, without any relenting, grief, or fear, except onely lest it attain not its end; the fear of that tormenteth it; but its malice and hatred groweth, as it is marred or obstructed, being deliberately begun and prosecuted. 6. It has in it a special contempt of, and disdain

sin at those special means and works of the Spirit, whereby a sinner is reclaimed, as Convictions, Repentance, Renewing again to it, &c. Thus Heb. 10. 10. It doth despight to the Spirit, and to Jesus Christ, as to any application; it contemptuously rejecteth him and his satisfaction, and any glance of the Spirit that beareth that in; simple contempt, through ignorance and infirmity, is against the Son, but this which is thus qualified, is against the Spirit, and is never to be pardoned; the first is against the object Christ, but the second is against him who is, or him as born in on sinners by the Spirit, and as contemned by them after their being under these convictions, and acknowledging of them; this irremissibleness, is not simply that the sin shall not be pardoned, for so many sins are to the Reprobates, nor yet simply, because it endeth in final impenitency (though that be with it too) since many sins are followed by that also: but we conceive it to be in these:

1. That seeing this sin (which can be said of no other sin) doth willfully, and out of despight, reject Christ, there can be no other Sacrifice gotten to expiate it, Hebr. 10. 26. *There remaineth no more sacrifice for it*, and though the person after the first Commission of it may be keeped a while in the Land of the living, yet the nature of that sin being to grow in malice, and to reject that remedy there being no other, and this being still willfully and maliciously rejected, availeth them not; so their sin is never pardoned.

2. That the Person guilty of this sin cannot be renued by Repentance, the heart of him suppressing that work maliciously; this impossibility is not from the inefficacy of Grace, but from the order which God hath laid down in the working of Repentance, and in the pardoning of the Penitent; so that as he will pardon none but repenting Believers, so he will work repentance in none but in those who yield, through Grace, to his Spirits Work.

3. That God in Justice hath sentenced that sin with impenitency, and unpardonableness, making that one sin thus Capital and unpardonable; thereby to scare the more from thwarting with his Spirit, he has denyed ever to give them that are guilty of it, Repentance, and hath said, that he will plague them with spiritual impenitency unto the end.

Fifthly, Blasphemy may be considered as it is, 1. Doctrinal, or maintained by some men in their Tenents, such were those of the old Hereticks, such are those of the *Pelagians*, *Papists*, and *Arminians*, as to the nature of Providence, and the work of Grace upon hearts, or 2. As it is in expressions indeliberately brought forth, or 3. In Oaths, as when men swear by the Wounds, Blood, Soul, &c. of our blessed Lord, which as they are horrible to hear, so is it reproachful to his Majesty, that these should be so abused, or 4. In Deeds, Writing, Painting, Acting, Representing any thing Derogatory to him, which are also charged with Blasphemy, in abusing Gods Name to such ends. 5. It may be in a high Degree, when men act such a Blasphemy, or consequently when they punish it not, when we do not rent our Cloaths (as it were) at the hearing and seeing such things in Testimony of our sorrow and Detestation (which was the sin of the Princes, *Jerem.* 36. verse 24, 25. Who though they were some-what displeased, yet they had not zeal vigorous against that wicked Deed of the King:) When we have not suitable hatred against

against such & such blasphemous Doctrines, *Rev.* 1. 23. much more if we Extenuate them Defend them, or Plead for them, or 6. It may be either, as we are guilty of it by our own Deeds, or when we make our selves guilty of the blasphemy of others, as having sinfully occasioned it to them, tempted them to it, and laid such and such a stumbling before them, as is said of *David*, 2 *Sam.* 12. 14. and of the Jews, Rom 2. 24. *That they caused others to blaspheme the Name of God because of them*: thus Christians, especially those who have a profession beyond ordinary, and particularly Wives and Servants, by their miscarriages become guilty of the blasphemy of others, against Godliness, and such and such Duties of Religion, because they give occasion to it, though that make it not a whit the less fault to them that blaspheme: see that cast up to his people, *Ezek.* 36. 20, 21. O how tender should Professors be in this matter! lest ungodly men get occasion to speak ill, who lye in the wait to catch all advantages to fortifie themselves in their natural prejudice at godliness, and draw their conclusions from miscarriages, not so much against the particular persons miscarrying, as against the way of God, and the whole generation of the godly.

There are these things especially that make others blaspheme. 1. Some gross out-breaking as *David's* Adultery, 2. Pride, Passion and Contention amongst godly men, when they walk as men, 1 *Cor.* 3. and 4. and Contentiously, 1 *Corinth.* 6. 3. Covetousness and earthly-mindedness, 4. Manifest singleness, and self designs, driven under a Cloak of Religion, which maketh them call all that are Religious, Cheats, 5. Sinful shunning, and shifting off Suffering, 6. Undutifulness of Inferiors in the several duties of their Relations to Superiours, as of Wives to Husbands, of Servants to Masters, of Subjects to Magistrates, 1 *Pet.* 2. 15. *Tit.* 2. 9. 10. 7. Following of errours by Professors, 2 *Pet.* 2. 2.

6. Blasphemy, may be considered either as it is, here in the way by men living, or as it is by them in the place of Torment; who keeping still, no doubt their former wicked Nature and Corruption, and not considering God as he is in himself but as they feel him in the severity of his Justice punishing them, cannot have good thoughts of him, but will fret at his power and Justice which they cannot get free of, though it is like, after their sentence is past, this is to be considered, as a part of their cursed Estate, and doth increase meritoriously their Judgment, as Blasphemy in the way did.

These wayes of breaking this command spoken unto are more gross and extraordinary: we should now speak a word to such as are more common in our practise, and these are of two sorts.

The first is more gross, when the Name of God, or any thing bearing the Name of God as his Ordinances, Word, Sacraments, Prayer, &c. are prophaned, out of Duty. This is done, 1. When these are mocked, or scorned, which is a high Degree of prophaning his Name, 2. When the Scripture-phrases, expressions, or terms are baffled (to speak so) to our sinful scoffing, Jeibing, and geiring of others, though we do not directly mock or geir at the Scripture it self. 3. When in ordinary discourse, and unnecessarily, Gods Name is used, though we intend not swearing, neither think that we do swear. 4. When ordinarily upon such and such occasions, the Lords Name is used in irreverent, and unwarrantable exclamations, as, *O Lord, O God*, what is this or that, &c. I hope in God, or trust in God to

see

be such a thing, &c. And possibly sometimes in passion. 3. When it is used in way of by-word, or of certain irreverent prayers, when a person is troubled and grieved, and would express that passion at some thing that falleth out not desired, God help me, God save me, what is that? what mean you? God forgive me, God bless me: for Gods blessing do such a thing: If God will, in Gods strength, and I trust in God, &c. I shall do such and such a thing: for Gods sake do this or that, &c. 4. When it is used in meer complements, God keep you, God be with you, God bless you, &c. which, with many, are too ordinary Complements. 5. When it is used lightly in way of asseveration and indirect swearing, God a bit, God have me, if it be so, &c. 8. When it is used in a senseless and superstitious custome, upon such and such particular occasions: as when men say, O, God be blessed, and *God bless* at sternutation or neesing (which *Plinius* reporteth to have been used by Heathens, and particularly by *Tiberius*, who was none of the most religious men) God be here, God be in this house, when one entereth into a house; or when the Clock striketh.

The second way (which is less gross, but more ordinary) whereby we fail in reference to this Command, is in lawful and necessary duties of worship, by sinful and unprofitable discharging of these; whereby the Name of God is often taken in vain, and his holiness which he loveth prophaned: this fault and failing is two wayes fallen into.

1. In respect of the manner of going about such Ordinances or duties of worship. 1. When the Lord is not sanctified in them, nor the rule and manner prescribed by Him, kept; this way sinned *Nadab* and *Abihu*, *Levit.* 10. by their offering of strange fire. The Lord complaineth of *Israel* as guilty of this, *Esai.* 29. 13. compared with *Matth.* 15. 8. 9. While *they drew near with their lips, and their hearts were far away, they worship me in vain*, saith the Lord, *teaching for Doctrines the commandments of men.* 2. When men use not such ordinances, and perform not such duties profitably, when prayer, reading of the Scripture, Sacrament, Sermons, &c. want their native fruit, then his Name is taken in vain, and in that respect his Ordinances frustrated and made, as if they had not been used or performed. so 2 *Cor.* 6. 1. To *receive the Grace of God in vain*, is to miss or let go the benefit of it, and to frustrate and disappoint our selves of the native end and use of it. This is the first way in respect of which our duties are in vain as to God, so as he will not regard them.

The second way is as to our selves, and here again we may consider the taking of the Lords Name in vain, in ordinances and duties two wayes, either 1. Simply, where there is no honesty at all in them, nor fruit from them, but meer Hypocrisie or at least Hypocrisie in such particular Acts. Or 2. when it is Comparative, that is, though there may be some reality and fruit, yet considering what it should be; yea, considering what means the person hath, there is a great defect as to that which should and might have been: thus were the *Hebrews* challenged, *Heb.* 5. 12. not that they were altogether fruitless, but that they were not so fruitful as under, and by such means they might have been, and that therefore they had in a great part cast them and received them in vain: this may and often doth befall even those who have some measure of sincerity, yet fall far short of what they might have attained of the knowledge of God, and of other blessed fruits by the right improvement of the means they had.

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We may add a third way how his Name is taken in vain, and that in respect it self, or of the ordinance or duty; what indeed it is, and in respect of what it appeareth to be; when the shew is much more than the substance; and when sincerity, reality, and inward Reverence and esteem of our heart in naming God, keepeth no just proportion with the words of our mouth; and our large external profession; thus did the Pharises, and thus do all Hypocrits take on them to bear Gods name in vain, not being at all answerable to what they seem to be; this may be also in others comparatively, in respect, 1. of the Law, 2. in respect of the means we have, 3. in respect of our profession.

That our Conviction may be the clearer, let us see what belongeth to the right going about of duty, or to the suitable mentioning of the Lords Name, the want whereof, or any part thereof maketh us more or less guilty of taking it in vain. 1. Then there is a necessity that we propose a good and right end, and aim singly at it; for if all things should be done to Gods glory, this of the Naming of the Lord should be in a special manner so: this is a mans call to Pray, Preach, Hear, &c. to wit, the concernment of Gods Name, that is, 1. That God may be honoured. 2. That we our selves, or others may be edified. 3. That a command may be obeyed in the Conscience of Duty; Those then who adventure to profess or name God, or to go about any ordinance, seeking themselves, and not the Lord, as is supposed men may do, 1 *Cor.* 4. 5. 1. out of envy, as they did of whom *Paul* speaketh, *Phil.* 1. 15, 16. 3. To be honoured of men, as the *Pharisees* designed by their long prayers. 4. For the fashion, or out of meer custome. 5. For making peace with God, by mentioning his name so often in Ordinances, mis-regarding and taking no notice of the Mediator in the mean time: these I say and such like will meet with that sad word, *In vain do they worship me.*

2. There is a necessity of a good principle in naming the Lord (to speak so) both of a Moral and Physical principle: the Moral, is Conscience, and not Custome, which falleth in with the end, the Physical is the Holy Ghost, 1 *Cor.* 12. 3. *No man calleth Jesus Lord, but by the Holy Ghost.* 2. A renewed heart, that Duties must be done with the spirit, as well as with the understanding. 3. Sincerity, as to the exercise even of the natural faculties; Thus what ever unrenewed men speak in Duty, without the Spirits influence and exercise of grace, they make themselves guilty in it; and, when they say, what in sincerity they think not.

3. It is necessary that that principle act in the right manner, that is, 1. Sincerely, *Josh.* 24. 14. 2. In fear and reverence; *Heb.* 5. 7. 2. 3. With faith in due respect to Jesus Christ, *Heb.* 11. 6. 4. With judgment and understanding. To speak of him, not knowing what we say, or to whom we speak, wrongeth him: thus ignorant, pathonate, rash, irreverent and inadvertent mentioning of God, or meddling with any Ordinance or Duty, wrongeth him, and is a bringing of vain oblations, which he expresly forbiddeth, *Isa.* 1. 13.

4. When ever we make mention of God, we should study to be in case to mention him as ours, as our God and Father in Christ, in all ordinances and duties, that is, 1. Taking up our natural distance. 2. Looking to Christ for removing of it. 3. Resting on him, and making use of him for that end. 4. Delighting

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in the mentioning of God as ours. 5. With thanksgiving and blessing, when ever he is named, as the Apostle often doth.

5. It is required in respect of the use, fruit, and effect, that something which is profitable may remain and stick with us, according to the nature of the duty which is gone about, or the way of mentioning God, such as some conviction and testimony of the Conscience. 1. That Gods honour; 2. The edification of others in way of instruction, or Conviction, or of Reproof, or of Comfort, &c. 3. My own edification and spiritual advantage, or, 4. My own exoneration and peace, as to the performance of such a duty, were in some measure of singleness aimed at and endeavoured; and as there is a missing of any of these, Repentance should be exercised, and faith for pardon; some fruit, some sense, some lesson, some discoveries, some convictions, &c. would be sought after to remain. When these or any of these, (if all the rest of them can be altogether without one) are wanting, this command is simply broken; if in part they be wanting, it is comparatively more or less broken.

Let us then take a view in particulars. 1. Look to our profession, Oh! what emptiness is there, much more appearance and shew, then reality and substance? yea, what desiring to seem something, rather then to be? if our professions (who are least in them) were met and measured by our reality, O how lamentable vast a disproportion would be found? the one would be quickly found much broader and longer then the other, the outer-half much bagged as it were, being a great deal larger then the inner, even where there is most sincerity and reality.

2. Look through publick duties, if there be not much taking of Gods Name in vain, in hearing, praying, praising, using the Sacraments, &c. and if so, O what a Libell might be drawn up against us from every Sabbath, Prayer, Sermon, &c. whereof we often cannot tell what fruit remaineth, except it be sin, guilt, and hardness; and therefore doubtless his Name is much taken in vain in them.

3. Look through private duties in Families, Reading, Praying, Singing, Conferring, Catechising, saying Grace, or seeking a Blessing, and giving thanks at Table; how little regard is often had to the name of the Lord in these? and how little care and pains is taken to walk by the former rules in them?

4. Look through secret duties, betwixt God and you, how ye pray in secret before God: Ah! often so, as ye would be ashamed to pray before men; how do ye Read, Meditate, &c. in secret? how do ye joyn in prayer with others? which in some respect is secret; God knoweth how poorly we acquit our selves in these ordinarily, and how much we take his Name in vain in them.

5. Look through occasional duties, wherein ye have occasion to make mention of God with or to others, as when upon any Emergent of providence, we will say, It is Gods will, God hath doneit, God is good and merciful, &c. or in any particular duty of Christian Communion, in instructing, comforting, admonishing, or convincing of others, or debating with them; how often, when the Scripture, and the name of God will be in our mouths: in these, and the matter of debate may fall to be some of his Ordinances, will there be but very little reverence and respect to God in our hearts?

6. Consider how this sin of taking his Name in vain is fallen in by writing, not only when Testimonies are written, but almost in every Epistle or Letter, there will be found some prayer or wish, for fashion-sake, wherein there is but little Conscience made to have the heart joyning in it, how much irreverencing of the Scripture and of Gods Name, is there in writing of Letters, particularly of Burial-letters, thus.

It hath pleased the Lord, it hath seemed good to God, it hath pleased God or the Almighty, &c I am not condemning the thing simply, but our way of abusing it,

7. Look through accidental mentioning of God (if we may say so) in salutations, God save you, God be with you; In prayers for Children, evidencing rather our fondness on them thereby, then our love and reverence to the Name of God; for such as are in any present hazard, God save; for any favour, curtesie or complement, God bless; these are good (as the Apostle saith of the Law) if used lawfully, but they are often sinfully, rashly, ignorantly, yea prophanely abused, we having often more respect to them we speak unto, then unto God. I would not condemn the use of them being duties, but exhort you to gard against the abuse, and to use a grave, reverent, understanding, and sensible way of expressing of them, or of any thing like them.

8. Consider narrations of Scripture-stories, or other stories, questions, tales, &c. wherein the Name of God is mentioned, and possibly when we tell them, to make a sport of them, and to make merry with them; how often is his blessed Name taken in vain in them? certainly the mentioning of his Name were often better forborn, then so irreverently used.

9. Consider the usurping of Gods Attributes, or of an interest in him, rashly, as when men confidently, yet without all warrant, assert God is mine; I trust in his mercy, sweet Christ my Saviour, my Mediator: Ah! how often is this, which is the very Crown of grace, to wit, in Gods doing good and shewing mercy, abused and prophaned most sinfully and shamefully!

There is one particular, which yet remaineth to be spoken of on this Third Command, which concerneth Lots, Omens, Superstitious Observations and such like, whereby the Name of God is wronged, in being not only slighted, contemned and taken in vain in these events (which yet are guided by Him) but the Disposal of things, which is due to God, is denyed to Him, and Attributed to Chance, Luck, Fortune, and such like.

We shall then: 1. Shew what *Lotting* or *Lottery* is. 2. How it concerneth this Command. 3. Distinguish Lots, into several sorts. 4. Shew what are Lawful, and when they are Lawful. 5. What are Unlawful.

A *Lot* or *Lotting* is, The Committing, of the Decision of some thing, in an immediate way to Divine Providence, without the intervening Causalities, or influence, of any second Cause, to sway in that Decision: So that when the thing falleth out, and is decided, there can be no Reason given, Why it is so on Mens part, but that the Lord was pleased to dispose: As it was in that Instance of Lotting, about the Election of the twelve Apostle, in *Judas* his room, *Acts* 1. So from *Prov.* 16. 33. It's clear that that is a Lot: *Whereof the whole disposal is of God:* And therefore it is said, *Chap.* 18. 18. *Lot puts Contentions to cease, and to part betwixt the Mighty*: Because none can quarrel, concerning that which Man hath no hand in.

A *Lot* may be many ways appointed, either by the throw of a Dice, or the like; or by some other mean putting difference, betwixt one and other, even as men shall appoint: as when it is, By what Beast they shall first see, by what saying, or by what Book they shall first hear, or look on, &c. Onely we think Lots differ from

Omens, or superstitious Observations, thus? 1. Lots are to decide betwixt two; the other are Collections, which one may make concerning himself. 2. Lots follow on some appointment that is mutual and are free; the other may be otherwayes.

That Lots in the use of them, concern this Command, these things will make it out several wayes. 1. That which putteth God to it, in an immediate way, concerneth this Command, especially; I mean, whatever putteth him to declare his mind, or reveal himself, that putteth him to it, and is a special implicite invocating of Him: But Lots or Lotting, putteth him to it, in an immediate way: For, 1. None other can dispose of them but he; *Prov.* 16. 33. 2. What is discovered by those Lots, is either Gods mind or the Devils, or is by chance; but it cannot be any of the latter two, therefore it is the first. 3. It is the putting him to it, more then he is by Prayer: Because, 1. It is by an Extraordinary way, and often added to Prayer. 2. It is for the manifesting of a secret Decree; For by it, we are to understand, what God has appointed, and Eternally decreed, concerning such an event. Hence it is, that in Scripture, Prayer is so often, if not alwayes joyned with it; and therefore it must in a special manner belong to this Command: Yea, if God be slighted in it, he is wronged: if acknowledged according to his Interest, he is in a special manner concerned, where he wholly ordereth the thing.

2. It is either a Mean, appointed by him to understand his mind or not; if appointed by him, then it is in so far his Ordinance, and his Name is concerned in it; if not, then it is abused.

3. The medling with Gods Secret, or with his Will, or Way of revealing it in his Providence, must belong to this Command; but this especially, meddleth with all these: Therefore, &c.

4. That which cannot be gone about, but the Name of the Lord, is either wronged or honoured, in it; must necessarily belong to this Command, for that is the scope of it: But none can Lot without either depending on God, for the ordering of, and acknowledging of him in it, when it is done; and so without honouring him, or neglecting him, and so taking his Name in vain. 1. By miskenning his Providence, and thinking to get that decided some other way. 2. By irreverent going about it. 3. By Attributing it to some other thing. 4. By not acknowledging God in it, nor submitting to it, when done so. So then these three wayes men fail, and take Gods Name in vain. 1. Before the Lot. 2. In the time of it. 3. After it is past.

Lots, are ordinarily divided into three sorts. 1. *Divine*, which are from extraordinary Warrants. 2. *Devilish*, wherein the Devil is either invocated, or, in Circumstances, the Decision is put to him, and guided by him. 3. *Humane*, which are ordinarily gone about amongst men.

Again, They are divided: 1. In *Divinatory*. 2. *Consultatory*, whereby men find out somewhat that is secret, as *Saul* found out *Jonathan*; or are led to some Duty. 3. *Divisory*. By such the Land of *Canaan* was divided, *Josh.* 13. 6. 4. *Lusory*, or, for Play: This division is large and Comprehensive, and hath several steps, according to the weight of the things, as they are greater or smaller, or indifferent.

Concerning them we say; That all Confidentory, and Divinatory Lots, except by an Extraordinary Warrant, are unlawfull and a Tempting of God, who has now given us other wayes and means, to direct us in what is meet for us to do.

2. Concerning those Devilish Lots, there is no Question of the Abominablenss of them; such as fore-telling of Fortunes, Horo-scopes, or Deaths; the finding of things lost by naming of all suspected Persons, turning the Ride, &c.

Ye: 3. We dare not condemn all Divisory Lots, if rightly gone about.

Be wise, th: y are frequently made use of, in the Scripture: *Josua* 7. 13, 14, and 15 &c. *Act.* 1. Yea, they seem to be from the Light of Nature, *Jona* 1. 2. The use of them, is Moral and perpetual, *Prov.* 18. 18. To cause Contentions to cease, and to part between the Mighty. 3. When they are rightly gone about, they are a Honouring of God, and are a Manifest acknowledging of his Providence. I say, Rightly gone about: Where, 1. The matter should be weighty or of some Consequence; that is, It should either be weighty in it self; or it should be so by some Consequence, or Inconvenience; making a light thing in it self weighty, otherwise it is (as Swearing is, in a matter of no moment) but a baffling of his Ordinance.

2. It should be Necessary, that is a thing, that without many Inconveniences, cannot be in another way decided: otherwise to put God to reveal his mind, in an Extraordinary way, when there is an Ordinary at hand, is a tempting of God; even as, to leap over a Wall is, while there is an ordinary passage to go thorow by.

3. It should be with a due Respect to God, acknowledging him, to be the Decisor, calling on his Name in the use of it, and looking to him for the Decision, as we see almost in all Lottings, and even of those Heathens, *Jonah* 1.

4. It should be gone about, in the right manner. 1. With Reverence, as if we were to hear God pronounce the Sentence, and speak his Mind; as while *Saul* is a-taking, the People *stand before the Lord*, 1 Sam. 10. 19, 22. 2. In the Faith that God guideth it; and so, without Anxiety and fear. 3. In Singleness, Commiting it to Him, even in Heart, as well as in Appearance; Abstaining from all Fraud or Tricks, or any thing which may have influence, as a second cause, to mar or cast the Decision; this were a high way of mocking God, to put the Decision to Him, and yet to endeavour to give the Answer our selves.

Lastly, After the Lot, there should be a reverend acknowledging of Gods Mind, without fretting or grumbling, and a chearful submitting to it, as we see in all the Cases instanced in Scripture. These Rules being observed, we think that for dividing of Stations or Charges; or of Portions, which cannot be other-ways done, without offence or prejudice; Lots may be used.

Yet, I would say these few things, for Caution here: 1. Ye should not in petty things use them, when the matter is of no value at all, or of very small value; so that ye are indifferent, how it falls out: Or when it is not of that weight, that ye would give an Oath in it; but rather quit it, (and there would be here a Proportion kept,) ye should rather in such a Case hazard some Loss then put it to a Lot, out of that Reverence ye owe to Gods Name: All the Cases in Scripture are weighty: In your Ordinary Merchandize, I desire you to remember this:

2. Ye should not fail to use your Reason, and honest skill, more, in Sharings and Divisions, for preventing of a Lot. Folks sometimes, betake themselves to these for ease

ons, when yet their Reason, rightly made use of, might bring to a satisfying Decision. God hath not given Reason to Man in vain, or for nought: when Reason then may do it; essay it, and forbear a Lot.

3. Let it be in such a matter, and so used, as ye may seek God in it, and in-call His Name by Prayer: To lote in a thing, that folks will not, or dare not pray in, agreeth not with Scripture examples, nor with that tenderness which a Believer should have at such a time: It should then be in a thing respecting a promise.

On the contrary, we may see how men fail here, 1. In weighty things, by not keeping the right manner before the *Lot*, in the time of it, and after it is past, when it endeth not strife. 2. In Trivial things, by making this too Customary; so that folk use the *Lot* almost in every thing, making that which is extraordinary to become ordinary, contrary to the nature thereof. It is an ultimate Judge and Decider, even as an Oath is for ending all Controversies: it is like unto *Moses* (as one saith,) the great matters should be referred to it; yea, it is greater then *Moses*, its God himself, thus in His providence passing a Decision; The lesser things would be otherwayes decided.

3. We may gather from what is said, what is to be thought of such Games and Pastimes as run on Lottery (having that for the very foundation of them) and have an immediate dependance on providence for the issue of them.

1. That they are *Lottery* cannot be denyed, for they have all that is in *Lotting*; there is in them a putting of things to a doubtful event as to us; and that event is guided either by God, or by some other, and which-ever of the two, we say, it will be a breach of this Command; so trivially for our pleasure to take the Name of God in vain, as many formally do; for none can tell, how such a thing will come to pass by any reason.

2. That to do so, or to use a Lot in this case is a sin, may also be made out clearly. 1. Because it is against the end of Lots, which is to divide or decide where there is Controversie, and so it interverteth their end, and becometh sinful; even as swearing where no Controversie is, is a sin. 2. There is either no necessity at all to take that way, or there is but a made-necessity of our own, it must therefore be a tempting of God; as suppose this to be the end of Lotting, to know in the upshot whether so much Money should belong to you, or to me; no doubt, that point of right to whom the Money belongeth, may be decided as well at the entry; therefore this way of decision is in vain.

3. That Lotting which hath in it no reverence to God, but baffleth his Name, nor is consistent with the right manner of *Lotting*, cannot be lawful: but this is such: for it is not only, *de facto*, contrary to the former rules, but in its own nature is inconsistent with them: this is clear, 1. From the great frequency of *Lotting* in these Games. 2. In the little dependance on God for the event that is in them; and indeed a spiritual frame of dependance on him, cannot well, if at all consist with them. 3. From its inconsistency with serious prayer: what! can or dare men pray in earnest for Gods guiding in these things, in every throw of Dice, or shuffling of the Cards? or in faith expect still the revealing of his Decree that way? or when it is done, and past, can they suitably acknowledge Him in it? Men dare not look so seriously on these things, yea, they know they dare not.

4. That way of *Lotting*; which cannot but occasion the wronging of the Name of the Lord, and his providence, cannot be right; but this is such: for we must say, that either Gods hand is not at all in such things, and so we deny his providence; or we must say that he may be put to it, by this common and coarse way, and that in our

sport, and for our pleasure in his immediate providence to declare his mind; which is a notable Baffling (to say so) and Prophanation of his Name; hence it is that men so often Swear, Curse, Fret, and exclaim in these Games at Cards, Dice, &c. (wherein chance, luck, fortune, &c. are so much looked to, and in a manner deified) and altogether overlook and mis-regard the Majesty of God, as if he had no Providence at all in such things.

5. What is done without warrant of either Scripture-precept or practise, cannot be done in faith? Now there can be no such warrant drawn from Scripture for such playes or games, the very foundation whereof is *Lottery*, and not only accidentally and rarely incident to them, as may be on the matter to other lawful recreations, if that can be called *Lottery* at all, which is rather an undesigned, unexpected surprizing incident of providence; whereas in the other, the decision by a *Lot* is designed, waited for, and all along the game referred unto, and hung upon: yea, it is insuitable and inconsistent with the Scripture-way of using *Lots*, which is alwayes in most grave and important things; but this way of using them is manifestly to abuse them.

6. That which hath a native tendency to make any Ordinance of God vile and contemptible, cannot be warrantable; Now that *Lotting* in these Games hath such a tendency to make the Ordinance of a *Lot*, and of Prayer, which should at least be joyned with it, Contemptible; is obvious to any serious and impartial considerer of it, neither can it in reason be thought that, that which is in so sacred a manner, and with Prayer to God, to be gone about in one thing, and is by Him appointed for such an end as an Oath is; can warrantably be used in a manner, and for ends so vastly different from the former in an other thing.

7. If *Lots* belong at all to this Command, then these *Lotting* Games are unlawful: for they cannot with any Religious reason be supposed to be commanded in it, and therefore they must be forbidden. And if in trivial things *Lots* be unlawfull, much more in such Games which end not strife and contentions, but often and ordinarily begin them, and bring them to a height: and therefore do the Ancients declaim against this as a Sacrificing to Devils, and invented by Idolaters.

If it be said here, that these things are thought but very little of by men; *Answ.* It is true, and no great wonder; for most men use but to think little of the breach of this Command. Yet are their breaches sinful notwithstanding; as many take Gods Name in their mouth lightly, and think but little of it, and yet that maketh not their doing so, cease to be a sin. God hath added his Certification here the more peremptorily for that very end, that men may not think little, or lightly of the very least breach of this Command (to let pass more grosse breaches of it.)

If it be further objected here, Why may not such Playes or Games be used as well as other Playes, wherein sometimes Chance or Fortune (as they call it) will cast the Ballance? *Answ.* 1. Though in those other, Chance may now and then occasionally occur, yet that is but accidental, these are simply, or at least mostly guided by *Lotting*, and immediate providences, and cannot be prevented or made to be otherwayes by the best art and skill of men. 2. In these other Games there is an intervention of second causes, and an use of mens parts; Natural and Moral,

Moral, for obtaining such an end ultimate (in some respect) and immediate; as for example, when men strike a Ball with a Club, or throw a Boul to a hole, they are guided therein rationally, as they are in coming down a Stair; and they act therein, as in other things by second causes and use of means, whether of Body or Mind; but in these *Lotting* Games it is not so, for all is cast and hung upon extraordinary providence; even as if a man, who cannot, would betake himself to swimming in, or walking upon the Water, when an other betaketh himself to a Bridge, or to a Boat.

In sum: As *Lots* and Oaths are much for one end, to wit, the ending of controversie and strife, *Heb.* 6. 16. *Prov.* 18. 18. So ought the same Rules almost to be observed in them both. Then 1. Before the *Lot* we should look to and follow Gods call, and depend on him in it. 2. In the time of *Lotting*, we should act reverently. 3. After the *Lot* we should reverence the Lord, and submit to the event of it as to his mind, even though our frame has not been so right: As an Oath bindeth when taken in lawful matter, though there hath been rashness as to the manner, by vertue of Gods Name which is interposed; So do *Lots*. Because how ever we be as to our frame, it is He who decideth as to the event; therefore ought that decision to be looked on as most Sacred; God having thought good beside the general rules in his Word to give evidence of his mind by *Lots*, as to some particular events; and though these Games at Dice or Cards may in the compleat frame of them require some skill, how to manage such throws or such particular Cards when a man hath gotten them; yet that, that throw is such, casting up so many blacks and no more, that such a man hath such Cards and no other, that is meerly by immediate providence, and so must of necessity be a *Lot*, or it is by some other means which would (if alsaid) wrong God also very much; And though skill may possibly influence the event as to the upshot of the Game, yet in these throwings or shufflings there is no skill, or if there be any thing that is accounted Art or skill, it is but deceit, seeing the scope is by these to leave it to providence in its Decision.

This Doctrine concerning such Games, was the Doctrine of the Ancients, who did vehemently inveigh against this sort of *Lottery*, see *Cyprian de Aleatoribus*, who fathereth it on *Zabulus* and calleth it the snare of the Devil, and compareth it with Idolatry, so *Ambrose de Tobia, pag.* 590. It was also in some Councils condemned, *Can. Apost. Canon.* 42. *Con. Trull. Canon.* 50.

This hath been the constant ordinary Judgement of Protestant Writers on this Command, and some of them have written peculiar Treatises to this purpose, particularly *Daneus*; wherein he proveth that such *Lottry* is unlawful in it self, and most prejudicial to men; this is likewise the Doctrine of the School-men, though none of the most rigid Casuists, yea it is the Doctrine of our own Church, these being, as unlawful Games, condemned of old; and of late, to wit, *Anno* 1638. by the generall Assembly of *Glesgow*, according to a former Act of an Assembly held at *Edinburgh anno* 1596.

Lastly, Consider for scarring from such Games, these two things. 1. The contrary events (that follow most ordinarily on such *Lottry*:) Strifes and Contentions unoccasioned, if not caused by them, which are ended by the other, so very different are the events. 2. Consider that most men who use them, fall often into grosse prophaning of Gods Name, or into high passions at best.

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An *Omen*, or sign, or Token is, when men propose to and resolve with themselves that if they meet with such and such a thing, they will construct so and so of it, or when they seek it from God for that end; Thus *Abrahams* Servant did at the Well seek to know the mind of the Lord, and accordingly drew Conclusions about it, concerning a Wife to his Masters Son, *Genes.* 24. So did *Jonathan* about his assaulting of the *Philistines*, 1 *Sam.* 14. So likewise did *Gideon* about his success against the Midianites, *Judg.* 6. And *Mary* for confirmation of her Faith, concerning what was told her by the Angel, *Luke* 1. 34. This is still to be understood as to some particular fact or event, and not in a common Tract, or for the determination of a general Truth; as for example, *Mary* believed that Christ was to be born, but knew not that she was to be his Mother; but *Zacharias*, *John* the *Baptists* Father, did (it seemeth) doubt of Gods power, or of the event or Truth of what was told to him; and therefore he sinned in seeking a sign when the other did not: The *Philistines* sinned most grossly when they sent back the Ark and did hang the Decision of that question, whether their plagues came from the hand of God, or by chance, upon the motion of the Kine: 1 *Sam.* 6. And it is alwayes a sinful tempting of God, when men out of curiosity from unbelief, or needlesly, put him to give a sign that they may thereby know his power, will, or wisdom.

An *Observation* is, when we gather such a thing from such a providence that occurreth without any fore-casting of ours, or determining with our selves before hand about it, being a meerly surprising unexpected Emergent: we shall only say in general concerning *Omens*, and *Observations*, that when they agree not with the Word, and our Duty revealed and injoyned therein, they are not to be adventured on nor regarded, but utterly slighted, because then certainly they degenerate and become extravagant; neither are the examples of such who being led by an extraordinary Spirit have used them, to be followed by others who have not the same Spirit: doubtless it is safe for us to take heed to the more sure word of Prophesie, and to follow the unerring rule of the Word of God, and not extraordinary examples for which we have no warrant.

Superstitious Observations are not so much about daily occurring providences, which all are obliged piously to mark and improve to the best spiritual advantage, and in the careful marking and suitable improving whereof, there lyeth a special piece of spiritual wisdom, more especially of such providences which may, from the Lord, help either to confirm a man in his Duty, or deterr him from a sin or snare; as they are about some set and marked actions of Creatures, and these very sencelesse and silly ones (though I deny not, but that simply they are providences also) which are reputed to be so many fixed Rules and Canons of natural wisdom, but really instituted Spells, or Freets, or the Devils Rudiments and Grammar (to say so) to sink mens minds into *Atheism*. And *Observations* are alwayes superstitious, when we collect and conclude that such and such events evil or good, will happen to us, or befall us from such and such occurring works and passages of providence, for which no reason can be drawn either out of the Word of God, or out of the course of nature; in a word, for which there is neither Scripture-warrant, nor can any natural cause or reason be assigned; as for instance. To think, it is unlucky to meet such and such Persons first in the morning (which useth to be called an evil foot) for a Woman with child to step over a *Hair-tether*, for Folks to neese putting on their Shoes, for one to have Salt falling toward him on the Table (the fear whereof maketh some to suffer no Salt to come to their Table) to have a *Hare* cross ones way, to hum in the right ear, to bleed some drops of blood, &c. Again to think, that it foreboads good luck for folks to have dust

ſalt on them, to find old Iron, or burn on the left ear, to dream on ſuch and ſuch things, &c. There is a multitude of ſuch Freets and ſuperſtitious *Obſervations*, which many retain ſtill, and but few without ſome and free of all; a ſin from which it is to be feared the Land hath never been thorowly purged, ſince it was *Pagan*; a ſin very natural to men, and which hath amongſt Chriſtians its obſervable increaſe and decreaſe, according to the more or leſs free courſe and ſucceſs of the Goſpel: All Chriſtians ſhould abhor ſuch freets, as ſmelling ſtrong of much ignorance of God, of much *Atheiſm* and *Paganiſm*.

Of this ſort, or very like them is, Folks meeting with ſuch a word in ſuch a Sermon, which may have ſome allufion, or ſeeming anſwerableneſs to a caſe, or particular, formerly dark, or doubtful to them, which they take for clearing of them, or deciding of the thing without due examination thereof, according to the true meaning of the Scripture, and the Analogy of Faith: And their having ſuch a place of Scripture brought to their mind, or at the firſt opening of the Bible caſt up to them, which they look on as more befitting their condition, and that becauſe ſo ſuggeſted and caſt up, without pondering the word it ſelf: and lay more weight on that word on that very account for ſolving of ſuch a doubt, and for clearing and determining them as to ſuch a thing, then on any other having the ſame Authority, and no leſs, and it may be much more ſuitableneſs to the thing, without any further tender and ſerious ſcrutiny, as if that were of ſpecial and extraordinary Revelation of Gods mind to them thereabout; which is a moſt dangerous practiſe. And (as we diſcourſed before on the practical breaches of the ſecond Command) is to make a Weerd or Fortune-Book of the Book of God, which he never appointed for ſuch an end; again I ſay, a moſt dangerous practiſe, and yet too frequently incident to ſome Religious Perſons, eſpecially in their trouble and difficulty, whereof ſome ſtupendious inſtances might be given, which would fright all from ever daring any more to adventure on ſuch a practiſe not bottomed on the Word it ſelf, which God hath certainly given to his people to be uſed by them with Chriſtian prudence, according to its own principles, and not to be ſported with, or to have their ſtate or condition, or the deciſion of what they are dark or doubtful about, at hap-hazard caſt on it, according to their own groundleſs fancies and imaginations.

We come now to the threatning or ſanction wherewith this Command is preſſed, *The Lord will not hold him guiltleſs that taketh His Name in vain*. In which, three things are contained; 1. The fearfulneſs and terribleneſs of the Judgement and Puniſhment, whereby the Lord will avenge the breach of this Command. 2. The Extent of it, as to every particular individual perſon found guilty, *the Lord will not hold him guiltleſs*. Him, whoever he be, whatever he be; if there were but one, he ſhall not eſcape; and if there be many, not one of them ſhall be miſſed or paſſed by in this reckoning. 3. There is the peremptoryneſs and infallible certainty of it, God will not be diſſwaded from it, nor will he alter this Sentence, but it muſt and ſhall ſtand againſt him.

The puniſhment is implyed in that, *Not to be holden guiltleſs*, wherein there is more contained then is expreſſed, implying theſe Three: 1. That he ſhal not be forgiven nor abſolved, and ſo ſhall never enjoy Gods favour and friendſhip, which no man, who hath ſinned, can without pardon, enjoy; thus the Judgement is negatively to be underſtood: He ſhall never enter into Heaven, nor ſee the Face of God, if he repent not. 2. Poſitively it implyeth that he ſhall be found guilty, and ſhall be dealt with as a guilty perſon, that he ſhall be eternally condemned, ſhut out from Gods preſence, and caſt into Hell to be there tormented for ever

and ever. 3. Eminently it implyeth a very high degree of punishment, that the degree shal be eminent, and that in respect of other sins this sin shall have a peculiar weight added unto its Curse, and be ranked amongst those sins which shall be in the Justice of God most severely punished; a particular instance, and proof whereof, is in Hypocrites, whose Judgement shal be in Hell amongst the foremost; the Hypocrites portion of Wrath will be a large portion.

The peremptoriness is implyed in these words, *The Lord will not hold him guiltless, the Lord will not*, &c. which implyeth. 1. That Sinners shall be reckoned with and judged for sin, in which reckoning this sin shall be especially taken notice of. 2. That all Sinners shall be summoned to appear before the Judgement-Seat and Tribunal of God, and have their particular Libel and Accusation of their particular sins, wherein this sin shall be particularly taken notice of, as a main Article. 3. That there shall be a Sentence and Doom passed upon the guilty, and that whosoever shall be found guilty of this sin, shall find Divine Justice severely passing Sentence upon them. 4. That there shall be a holy rigid execution of that Sentence without mercy, by a high degree of wrath upon all who shall be so Sentenced.

If any ask, How this *Threatning* is to be understood? for *Answ.* We should distinguish betwixt such, who repenting for it, do by Faith in Christ make peace with God, and others who continue in it without repentance: and so say. 1. That it is not to be understood, as if the breach of this Command were declared to be simply unpardonable to any who shall be guilty of it; for that is neither consistent with the grounds of the Gospel, nor with experience, whereby it is found that grace often extendeth it self to the pardoning even of such. 2. But that it is in it self a sin most hateful to God, and a sin that bringeth great Wrath on all that are guilty of it, and shall be found to be so, before his Judgement Seat. 3. It sayeth that all who are guilty of it, while their peace is not made with God through Jesus Christ, yea in some respect there-after, should look on themselves as thus highly guilty; and that all who are not pardoned, should account themselves to be lyable to this stroke of wrath, and to be under this Sentence of the Law that standeth particularly pronounced against them. 4. It sayeth, that men do by this sin, exceedingly hazard their eternal Salvation, and that their Repentance is rare, and likewise their Pardon; it being found in experience that men, habituated to this sin of taking Gods Name in vain, do but seldom get Repentance. 5. That when Repentance cometh, and is given, such as are guilty of it, will be in an especial manner challenged for it, and found to be in a high degree, bitter unto them in all their after-reflexions upon it. 6. That it will very readily have much influence in marring a mans peace, and obstructing the intimation of Gods favour, and the joy of his salvation, even when it is pardoned; as we see in *David*, who made the Name of God to be blasphemed, and was therefore put, *Psalm* 51. to cry and cry again for the joy of Gods salvation; for removing (amongst other reasons) of that scandal. And withal, it bringeth on temporal Judgements, as it did on *David*, 2 Sam. 12. 7. That when it is pardoned, it will in the sad remembrance of it, make them loath themselves, and walk humbly, softly, and in the bitterness of their souls; and withal, to think much of, and to magnifie, and wonder at grace that did ever pardon such Sinners, as it did *Paul*, who loatheth himself, and highly exalteth Grace in

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this account, that it pardoned him who was a *Blasphemer*: As for such who never betake themselves for pardon, nor obtain mercy, it has these effects; 1. It maketh their Conscience lyable to the sore and grievous challenge of this sin, and to the plain and sharp threatning that is pronounced against it, which being despised, and God himself much wronged thereby, cannot but bite, nay, gnaw the Conscience so much the more. 2. Justice hath a clear ground to proceed upon against them, not only as Sinners in general, but as guilty of this sin in particular, and so because of it, in a special manner lyable to wrath. 3. An eminent degree of wrath in Hell; for as there are different degrees of torment in Hell, so this sin, no doubt, will make those who are guilty of it, share of that torment in a high degree. 4. That it further hardeneth and incapacitateth for pardon (though not simply) the persons that are guilty of it.

If it be asked, Why this sin is so threatned and punished even beyond other sins?

Answ. Because it is accompanied with the most hainous aggravations, and so draweth on the greatest guilt; As 1. It is a sin immediately against God himself, and is not, as sins of the second Table, nay not as other particular sins of the first Table, whereby men divert from God to Idolatry, giving to Idols what is his due, or turn their back on him, or slight his commanded worship, as in the first, second, and fourth Commands; but this doth immediately and directly, and by commission terminate on God himself most daringly and presumptuously, as it were baffling and affronting him who has made himself known by his Name. 2. It is the fruit, sign, or symptome, yea, and cause of the most gross Atheism in the heart, and enmity against God; for it is his Enemies property *to take his Name in vain*, Psalm 139. 20. It cannot be in the heighth, but where Atheism is, and the awe of God is not; and where there is much of it, there is proportionably much Atheism; it speaketh forth plainly, that there is no right knowledge or faith of his Greatness, Holiness, Power, Justice, &c. which would make men fear him, and stand in awe of him; hence ordinarily those who are gross in this, are otherwayes gross in many other things, for it fitteth and disposeth for Atheism, and it inureth and habituateth a man to contemn and despise God, whereas, on the contrary, if a man make Conscience of any thing, it will be of this. 3. It is that which dishonoureth God most amongst others, and giveth them occasion to blaspheme, as *David's* sin did, and as those false Prophets and Seducers with their followers are said to do, 2 *Petr.* 2. verse 1, 2. and where this prevaileth, all Religion is accounted among such, but as a fancy and nothing, and therefore he will punish it severely. 4. It is often and most ordinarily the guilt of such as acknowledge God in profession, but in works deny him, and do not worship him as God: It is against light and convictions, yea, and professions of an interest in God; therefore, there is an emphasis here, The Name of the *Lord thy God*. 5. It is not so of infirmity, as other sins, which pleasure or profit may push men on to; there is ordinarily here none of these, but either simple Atheisme; or prophane custome that maketh it so much the worse, that it is out of envy.

The second reason why the Lord thus threatneth and punisheth that sin, is that he may thereby vindicate his own Holiness, and imprint the awe and terribleness of this great and dreadful Name *the Lord our God*, upon the hearts of all, it being

one of the greatest benefits bestowed, or which can be bestowed upon men, to wit the manifestation of the Name of God, when it cometh to be abused (being the abuse of the best thing, and so the greatest abuse) it is the more severely avenged, and thus one way or other the Lord will have his Holiness and Greatness known amongst all his Creatures; and therefore, whosoever shall think little of his blessed and Holy Name here, and thereupon baffle and prophane it, God shall make them think more of it hereafter, when he riseth up to take Vengeance.

3. He so threatneth and punisheth it, because men take a liberty and latitude in it, in formal Praying, rash Swearing, Jestings, Writings, Tenents, Disputes, Plays, by Lots, &c. and therefore he putteth the greater stamp of his Indignation on it, either to restrain them from that liberty, or to make them smart for it; and men also but very seldom severely punish it, therefore He himself will.

If any should ask the cause, why men do ordinarily take so little notice of this Command, and so generally sin against it? I confess it may be at the first wondered at, considering that it has such peremptory threatnings, and is very often followed, even here in this World, and in the sight of men, with shame and visible judgements; and that there is ordinarily no profit, nor credit, nor any such satisfaction to carnal lusts or pleasures to tempt and push on to it, as are to other sins; and that yet, notwithstanding all this, men should so frequently sin this way, must be also as wonderfull as it is abominable. But we may conceive it to proceed from these Causes.

1. Much Atheism, and the little heart-esteem that there is of God, and of his Majesty; the little Faith that there is of his dreadful justice, and severe and peremptory execution of his threatnings; little of these within, maketh men careless to be watchful, and what wonder if this break forth, when in his heart the man sayeth; There is no God; then this followeth, as is clear, *Isai.* 37. in *Sennacherib*, who when once he saith, *Who is the Lord*, then he treadeth on his Name.

2. There is a natural pride and stout-heartedness in men against God, flowing from the former, whereby they set their mouth against God, and think it is a piece of bravery not to stand in awe of him; and (as *Goliah* did) to defie the living God, and to contemn and trample upon all Religion and Holiness which appears sooner and more clearly in nothing, then in stout words against the Lord, *Mal.* 3. 13. and in prophaning of his Name; hence it is to be observed, that where this sin reigneth, there is either a height of desperate security and stupid senselessness, or a devilish gallantry in contemning God and all Religion, all Prayer, and other spiritual exercises as not becoming pretty men, or men of spirits; as if, forsooth, topping with God, and bidding a defiance to the Almighty, were true knowledge, and the grand proof of a brave and gallant spirit, and of a pretty man: O! what a dreadful length is this that men are come? to say in effect, Who is the Lord, that I should reverence his Name?

3. The Devil knowing well both these, taketh occasion to stir men up to it, and what by offering occasions of irritation to vent their passion, and what by habituating them to it from customs, and the example of others, whereby keeping them off some other sins which others may be guilty of, he is in Gods righteous Judgement permitted to harden them in this.

4. There may be also something in the nature of this sin, because it doth not ordinarily wrong others exteriorly; or because it may be in a truth, or in profession of duty, or in worship; or because it may be fallen into inadvertently without forethought or deliberation; therefore the Devil hath the greater advantage to drive men

men on to it, if not by swearing falsly, yet prophanely and rashly; if not by God, yet by some Creature; or if not so, yet by formal and fruitless discharging of duties, or by some other way; and because ordinarily there is no such evil that sticketh thereby to others, as to make them resent it, nor no ill meant to themselves, as they in their proud self-love, do conceit; therefore they are the less afraid of it before, and the less challenged for it afterward.

Let us make some use of all this in a few words. 1. Then see, and gravely consider what sin this is, what wrath it deserveth, how far, and how wide in its guilt it extendeth it self, and what severe reckoning will be for it? O then! what is your hazard, and what will be your sentence when this Judgement shall be set, and when the Judge cometh to pronounce it? tell me, who of you will be able to purge your selves of this guilt? This Sentence may, and will one day make many of you to tremble, when the Lord will say; *Man, thou took'st my Name in vain in such a Company; at such a Play and Sport, in such a Contest, in such an Oath, yea, in such a Prayer*, &c. Here is your Sentence, *I will not hold you guiltless, but guilty for that cause*; This, this is the Truth of God, if we believe his Word, yea, whether we believe it or not.

Let me therefore speak two words further to all of you, Old and young, Godly and Prophane, Rich and Poor, &c. O take more notice of this sin, and be more watchful against it, think more of it, and look more to every way it may be fallen into; and by all means study to prevent it, fear to name *the great and dreadful Name of the Lord our God* irreverently; tremble when ye hear it named; and when ye read, hear, pray, or do any duty, as ye would eschew this Curse and Threatning, and be found guiltless in the day of the Lord, eschew this sin of taking his Name in vain.

For helps to this, let me commend unto you, 1. A serious endeavour to walk under the impression of Gods greatness, and to have your heart filled with his awe; if his fear be in the heart, there will be expressions of reverence to his Name in the mouth.

2. Believe, and be perswaded of the reality of this Truth concerning the terribleness of the reckoning for this sin, and the fearful Judgement that will certainly follow it.

3. Use and mention his Name reverently in Prayer, Hearing, Conference, &c. For, habituating our selves to formality in such duties, maketh way ordinarily for more gross violations of this commands; and study to be more affected even when narratively ye are telling something wherein his Name is mentioned, then otherwise.

4. Tremble at this sin, and suitably resent it; when ye hear it in others, be affected with it, and labour to make them so, that ye may thus train your selves to an abominating of that evil.

5. Let it never pass in your selves, especially, without some special grave Animadversion: Look back on all your life, and see if ye can remember when and where ye were grosly guilty; reflect on your worship, and observe omissions and defects, at least in respect of what ye might have been at, and learn to touch your selves for these, and to be in bitterness for them; especially if the escapes have been more late and recent, let them not sleep with you, lest ye be hardened, and the Sentence stand in force unrepealed against you; What? will ye sleep, and this Word stand in the Bible on record as a Registred Decree against you?

6. Seek for much of the Spirit, for none can call Jesus, Lord, but by the Holy Ghost, 1 Cor. 12. 3.

7. Frequently and seriously put up that Petition to the Lord, *Hallowed be thy Name*, Matth. 6 9.

The other word of Use is for what is past; I am sure, if we could speak of it, and hear it rightly, there is here that which might make us all to tremble, and evidence convincingly to us our hazard, and the necessity of Repentance and flying to Christ: Tell me, Hearers, believe ye this Truth, that there is such hazard from this guilt? tell me (if ye remember what we spoke in the opening of it) is there any of you that lyeth not under the stroak of it? If so, what will ye do? flye ye must to Christ, or lye still; and can there be any secure lying still for but one hour, under Gods Curse drawn out? O ye Atheists, that never trembled at the Name of the Lord, and that can take a mouthful of it in your common discourse, and ye who make it your by-word, and mock, or jest; ye, whom no Oaths can bind; and all ye Hypocrites, who turn the pretended honouring of the Name of the Lord, and the sanctifying of him in his Ordinances into a real prophaning of it; let me give you these two charges under certification of a third, 1. I charge you to Repent of this sin, and to flye to Christ for obtaining pardon: haste, haste, haste, the Curse is at the door, when the Sentence is past already; O sleep not, till this be removed. 2. I charge you to abstain from it in your several Relations, all ye Parents, Masters, Magistrates, Church-Officers, School-masters and Teachers, I charge you to endeavour to prevent this sin in your selves and others: It is sad that the Children of many are brought up in it, the most part live in it, our Streets are more full of it then the Streets of Heathens; Advert to this charge, every soul: Or 3. I charge you to appear before this great and dreadful God, who will not accompt any such guiltless, and to Answer to Him for it.

The Fourth Commandment,

Exod. 20. verse 8. 9. 10. 11. *Remember the Sabbath day, to keep it Holy: Six dayes shalt thou labour, and do all thy Work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid servant, nor thy Cattel, nor thy Stranger that is within thy Gates; for in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; Wherefore the Lord blessed the Sabbath day and Hallowed it.*

THe Lord in his infinite Wisdome and goodness, hath so far consulted mans infirmity, as to sum up his Duty in these Ten Commands, called *Ten Words*, that thereby his darkness and dulness by sin, might be helped by an easie abbreviation: The first Command therefore containeth mans duty to God in immediate Worship, requiring that the onely true God should be worshipped. The second inneth and inciteth men to that worship alone which he prescribeth: The third Commandeth Reverencing of him in all his Ordinances, and a reverent manner of going about them,

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This Fourth pointeth out the Time which moſt ſolemnly the Lord will have ſet apart for his Worſhip, that ſo He, who is both Lord of us, and of our time, may ſhew what ſhare he has reſerved as a Tribute due to himſelf, who hath liberally vouchſafed on us the reſt; which time is not to be underſtood excluſively, as if he would have onely that ſpent in worſhip (there being no excluſive determination of the frequency of the exerciſes of worſhip, or duration of them in Scripture, that is to ſay, that they ſhall be ſo long and ſo often, and no longer, nor oftner) but that he will preciſely have this time as an acknowledgement from us, even as when he gave *Adam* the uſe of all the Trees in the Garden, he reſerved one; ſo when he giveth ſix dayes to us, he keepeth a ſeventh for himſelf.

This Command is placed in a manner betwixt the two Tables, becauſe it is a tranſition as it were from the one to the other, and containeth in it duties of immediate Service to God, and of Charity towards men, and ſo in ſome ſort ſerveth to reconcile (if we may ſpeak ſo) the two Tables, and to knit them together, that ſo their harmony may be the more clearly ſeen: It is alſo more largely and fully ſet down for plurality and variety of expreſſions and words, then any other in either of the Tables; yet hath it notwithſtanding, been in all times in a ſpecial manner aſſaulted and ſet upon, and endeavours uſed to overturn it: Satan aiming ſometimes to darken the meaning of it, ſometimes to looſe from the ſtrict tye of obſerving it, and that not onely by old *Sabbatarians*, *Anti-ſabbatarians*, and corrupt School men, but even by thoſe whom God hath made Orthodox in the main; And eſpecially by a Generation in theſe dayes, who having a hatred at all Ordinances, and at all the Commands of the Decalogue, yet do eſpecially vent it againſt this Command; becauſe in it is contained a main foundation of Godlineſs. As it is wonderfully great preſumption for men to aſſault and ſet upon Gods Authority, even where he hath ſtrengthned himſelf (as it were) moſt, by more full explication, and more large and particular preſſing of duty, and forbidding of the contrary ſin, as he hath done in this Command, more then in any of all the reſt; ſo it will be neceſſary before we can ſpeak to the practical part of piety comprehended in it, concerning the ſanctification of the Chriſtian Sabbath, or Lords day, either in the negative or poſitive part of it, to ſpeak doctrinally (for clearing of the precept) to theſe three.

1. Whether this Command be moral, and do oblige us in its Letter as other Commands do.

2. What is the particular morality of it, and the literal meaning of the words.

3. How our Lords day ſtandeth in reference to this Command? and whether thereby the ſame ſanctification be required as to it, though its inſtitution ariſe from another ground, then is required to the Seventh-day Sabbath? Somewhat of all theſe muſt needs be ſpoken unto, and we begin to ſpeak firſt of its morality before we ſpeak of its meaning, becauſe all dependeth on this, both in reſpect of expoſition and practiſe; for if it be not moral and perpetually binding, it's not neceſſary either to explicate it, or to ſtudy and preſs the practiſe of it; but if it be found to be moral, then no doubt it concerneth us, and requireth the ſame moral ſanctification of a day now as it did before.

Our Aſſertion then in reference to this is, that, The duty of ſetting apart and ſanc-

sanctifying of a portion of time; as it is limited in the fourth Command, for God's service as it recurreth, is moral, and the Obligation thereunto perpetual, even as in the duties of the other Commands; the obligation to this, being no more dissolved than to those, though there may be difference in the degree of the obligation which they lay on us, respect of the matter contained in them; my meaning in a word, is, that a day or one of seven is as necessary to be kept holy unto God now, (upon supposition of his determining the particular day) as it is necessary to hold and keep up the worship prescribed by God; neither without sin can another day be put in the room of it, more than other worship can be substituted in the place of divinely prescribed worship; for the time is set and fixt by the fourth Command (pointing at a solemne and chief time) as the worship it self is by the second.

For clearing of this, consider, 1. That we mean not here moral-natural, as if without any positive Law, such a thing had been binding; no, but moral-positive, that is laid on by a Command which is standing unrepealed, and so bindeth by vertue of the authority of the Law-giver, as several other commands and precepts do; as namely, those concerning Sacraments, belonging to the second Command, and those concerning one Wife, and forbidden degrees of Marriage belonging to the seventh; which being so often broken by many Saints, and dispensed with in some cases, cannot be thought to be morally naturally since the Lord dispenseth not so in these, nor can it be thought in reason, that his Servants would have been ignorant of such a natural thing: It is then moral-positive that we mean, to wit, that which is binding by a positive Law.

2. Consider in this question, that there is a great difference betwixt these two, to say the seventh-day Sabbath which the Jews kept, is moral, and to say the fourth Command is moral; the one may be, and is abolished, because another is brought in its room; The other, to wit, the Command may stand, and doth stand, because it eyeth morally to a seventh day, but such a seventh day as the Lord should successively discover to be chosen by him; and though the seventh be changed, yet one of seven is still reserved.

3. There is need to distinguish betwixt the moral substance of a Command, and some ceremonial appendices belonging to it: So the fourth Command might then possibly have had something ceremonial in the seventh day, or in the manner used of sanctifying that seventh day, which now is gone as double Sacrifice, &c. or in its reasons whereby it is pressed; (as there is something peculiar to that People in the Preface to all the Commands) as there was in the Sacraments of the old Law belonging to the second Command; yet both a Sabbath-day and Sacraments may be, and are very necessary and moral in the Church; it is not then every thing hinging on this Command, as proper to that administration, and so but accidental to the sanctifying of a Sabbath, that we plead for; but this is it we plead for, that the Command is, as to its main scope, matter, and substance, moral-positive, and that it standeth as still binding and obliging unto us, and cannot without sin be neglected or omitted: it might be enough here to say, that if this Command were never repealed in the substance of it, nor did never expire by any other thing succeeding in its place, then it must needs be still binding; for certainly, it was once, as obligatory proclaimed by the Law-giver himself, and was never since in its substance repealed, nor is it expired or found hurtfull in its nature, but is as necessary now as then? it is true, the seventh day Sabbath is repealed by instituting and substituting the first day Sabbath, or Lords day, in its place: but that doth rather qualifie the Command then repeal it; for 1. It saith that a day is moral and necessary. 2. It saith a day of seven is moral and necessary, which is all

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we ſay; and why neceſſary? as agreeable to this Command no doubt; whence we may Argue, if the ſubſtance of this Command be kept even when the particular day is changed, then is the Command moral (which this very change conſirmeth) but the former is true, as is clear in experience; therefore it followeth that the Law ſtands unrepealed; for its palpable that the day, as to its number or frequency, and duration, with the manner of ſanctifying of it, belongs to the ſubſtance of the Commandment, but what day as to its order, firſt, ſecond, or ſeventh doth not, becauſe the firſt cometh in immediately upon Religion, Gods Honour, and the good of Souls, which the other doth not: This Argument will ſtand good againſt all who acknowledge this Law, to have been once given by God, till they can evidence a repeal.

To ſpeak ſomewhat more particularly to this, the way we ſhal make out the morality of it, is by conſidering, 1. How the Scripture ſpeaketh of it in general, 2. How it ſpeaketh of the Decalogue. 3. How it ſpeaketh of this Command in particular. 4. By addducing ſome Scriptural Arguments for it; As for the 1. To wit, the Scriptures ſpeaking of it in general, we ſay, If the Scripture ſpeak as frequently in clearing the fourth Command, or the Sabbath (which is the morality of it) and preſs it as ſeriouſly, and that in reference to all times of the Church, as it doth any other moral duty; then for ſubſtance this Command is moral and perpetually binding, (for that ſeemeth to be the Character whereby moſt ſafely to conclude concerning a Command, to conſider how the Scripture ſpeaketh of it,) but the Scripture doth as often mention, and is as much, and as ſerious in preſſing of that Command, and that in reference to all ſtates of the Church as of any other, *Ergo*, &c. We ſhall make out this, by ſhewing 1. its frequency in mentioning of it 2. Its ſeriouſneſs in preſſing it. 3. Its aſſerting of it as belonging to all times and ſtates of the Church.

1. Look through all the Scriptures, and ye will find the ſanctifying of a Sabbath mentioned; as firſt, *Geneſ.* 2. beginneth with the very firſt ſeventh after the Creation; then it is ſpoken of *Exod.* 16. before the Law was given; then *Exod.* 20. it is contained expreſly in the Law, and that by a particular and ſpecial Command in the firſt Table thereof, and is often after repeated, *Exod.* 31. and *Levit.* 23. v. 3. where it is ſet down as the firſt feaſt before all the extraordinary ones; which preference can be for no other reaſon, but becauſe of its perpetuity; yea, it is made a rule or pattern, by which the extraordinary Sabbaths, or Feaſts in their ſanctification are to be regulate; again it is repeated, *Deut.* 5. with the reſt of the Commands, and in the Hiſtorical part of Scripture, as *Nehemiah* 9. 13. It is alſo mentioned in the *Pſalms*, the 92. *Pſalm*, being peculiarly intituled a *Pſalm* or *Song for the Sabbath day*: The Prophets again do not forget it, ſee *Iſai.* 56 58. *Jerem.* 17. and *Ezek.* 20. 22. In the New Teſtament the ſanctifying of a day or Sabbath is mentioned in the Evangeliſts, *Matth.* 24. 20. *Luke* 23. 56. *Acts* 13. 14. 15. 21. and 20. 7. in the Epiſtles, as 1 *Cor.* 16. and in the *Revel.* chap. 1. verſe 10. As if all had purpoſely concurred for making out the concernment and perpetuity of this duty.

2. Conſider how weightily, ſeriouſly, and preſſingly the Scripture ſpeaketh of it; firſt it is ſpoken of, *Gen.* 2. as backed with a reaſon. 2. Through the Law the ſanctification of it in particular is deſcribed, 3. It is ſpoken of as a mercy and ſingular

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priviledge that God gave to his people, *Exod.* 16. 29. *Neh.* 9 14. and *Ezek.* 20 12 4 Many promises containing many blessings are made to the conscientious and right keepers of it, *Isa.* 56 58. 5. The breach of it is severely threatned and plagued, *Numb.* 15. *Neh.* 13. *Jer.* 17. and *Ezek.* 20. 6 Many examples of the Godly, their care in keeping it are set down, see *Nehem.* 13, *Luk.* 23. 56. *Act.* 20. 7. and *Rev.* 1.10. 7. The duties of it are particularly set down, as Hearing, Praying, Reading, delighting in God, works of mercy, &c. 8. It is in the Old Testament, claimed by God as his own day, not ours, *My Holy day*, Isa 58 13 and *Nehem.* 9. 14. it is acknowledged by the People to be His; while they say *Thine holy Sabbath*, which property is asserted of that Holy day, as being Gods; besides other dayes, *Rev.* 1 10. And this is asserted also in this same Command, where it is called the *Sabbath of the Lord*, in opposition to, or contradistinction from the other six dayes: all which seemeth to speak out something more then Temporary in this Duty of setting a Seventh day a part for God (for we speak not yet of the particular day).

3. Look to it in all times and states of the Church, and ye will find it remarkably Characterized with a special Observation, As 1. In innocency it's instituted and set a part from others, and blessed: and *Heb.* 4. It is called the rest from the beginning of the World. 2. Before the Law was given, the Sanctification of it was intimated as necessary. 3. In the giving of the Law it is remembred, & a Command given to us for remembring it. 4. After the Law; it is urged by the Prophets *Isaiah* and *Jeremiah*, and kept by the Godly, *Psal.* 92. 5. In the time, or after the time of the Captivity the breach of it is reproved, *Ezek.* 20. And its Observation restored by Godly *Nehemiah*.

Hitherto there is no difficulty, the pinch will lye in this, If the Scriptures speak of it as belonging to the days of the Gospel, In which (for making of it out) 1. We have these hints, *Acts* 20 7. 1. *Cor.* 16. 2. Where Christians going about the Moral Duties of the Sabbath, is especially observed to be upon one day peculiarly. 2. That Title of the direct appropriating of a Day to the Lord, *Rev.* 1.10. Which places will fall in to be considered particularly when we come to the last question; Besides these we may produce three places to prove a Sabbath as belonging to the New Testament; though not the very Day used or observed for the Sabbath in the Old; and this will be enough to make out the Assertion, two of them are Prophesies, the third of them is in the Gospel. The first prophesie is in the 66. *Chap.* of *Isaiah verse* 23. The second is in *Ezekiels* Description of the New Temple, *Chap.* 43. 44 45 46, &c. Where 1. It is clear that these places relate to the Dayes of the Gospel, as none can deny but they do so eminently. 2. It is clear that though they Prophesie of the Services of the Gospel under the names of Sacrifices, &c. proper to the Old Testament Administration, and of the Sanctified and set a part time of the Gospel, under the Name of Sabbath which then was determined, and whereto men were then bound by the fourth Command as they were to Sacrifices by the second: yet these Prophesies infer not by vertue of the fourth Command the very same Day to be under the Gospel, which was under the Law, more then the same Services by vertue of the second; which none will deny to be in force, notwithstanding of the change of Services: and there is as little reason to deny the fourth to be still in force as to its substance notwithstanding of

the change of the particular day. Yet Thirdly, it is clear that from the mentioning of these services this will follow, that there should be set and fixed Ordinances, and a way of worship in the New Testament, as well as in the Old, and that there should be a solemn chief set-time for the Sabbath which men ought to sanctifie, and that they should no more admit any other times, not so set apart into a parity with it, then they were to admit any service or Worship not allowed by God, or that was contrary to the second Command: for if any thing be clear in them, this is clear, that they speak first of services, then of solemn times and Sabbaths, and of the one after the other, which must certainly infer, that both external services, and a solemn chief time for them, do belong to the New Testament; Hence it is that many Divines (from that Prophesie of *Ezekiel*) do draw conclusions for sundry things out of those places, as 1. Concerning the necessity and continuance of a standing Ministry, and though Ministers now be neither Priests nor Levites, yet (say they,) it followeth clearly, that there will be a Ministry, because such are spoken of there. 2. Concerning the necessity of, and a Warrant for Church-Discipline, and separating not only doctrinally, but disciplinarily the precious from the vile, and debarring of those who are Morally unclean from the Ordinances: because these things (say they) are Typified in the substance by the Porters being set to keep the Doors, and by the charge given to the Priests. 3. Anent the continuance of a Church, and of the Ordinances of Word, Sacraments, &c. And the Congregating of Christians to attend these, though there shall be no material or Typical Temple, because of the Moral things there being expressed and prophesied of, under the names of the old Levitical services; yet could not a warrant be inferr'd from them for these, (and that *Jure Divino*) if the things were not Morally to bind, which were so signified.

Hence I argue, if the sanctifying of a Sabbath as a piece of worship to God be prophesied of to belong to the New Testament, then are we bound to the sanctification of a Sabbath as a necessary duty; but the continuance of sanctifying a Sabbath unto God is specially prophesied of, and fore-told as a piece of worship under the New Testament, *Ergo*, &c.

The third place is *Matth.* 24. 20. *Pray that your flight be not in the Winter*, neither on the Sabbath-day, where the Lord insinuateth, that as travelling is troublesome to the Body in Winter; so would it be to the minds of the Godly (for he is now speaking to his Disciples alone) to Travel on that day, specially and solemnly set apart for Gods worship; now if there were no Sabbath to continue after Christs Ascension; or if it were not to be sanctified, there would be no occasion of this grief and trouble, that they behoved to Travel on the Sabbath, and durst not tarry till that day were by-past, and so no cause to put up this Prayer; which yet by our Lords Exhortation seemeth to infer that the Sabbath was to be as certain in its time as the Winter: And doubtless this cannot be meaned of the *Jewish Sabbath*, for that was to be abolished shortly. 2. Travelling on the *Jewish Sabbath* was to be no cause of grief unto them, if indeed all dayes were alike; neither would it be scrupled in such a case by the Apostles to whom he now speaketh. Besides, if no Sabbath were to be, it had been better and clearer to say, Stand not, and grieve not to Travel any day: but his words imply the just contrary, that there was to be a solemn Sabbath. 4. He mentioneth the Sabbath-day only, and

not the other Feſtivals of the Jews which were to be kept holy alſo; and by this he diſtinguiſheth the ordinary Sabbath from thoſe other dayes, and oppoſeth it to many, as being now the only Holy-day on which they ſhould eſchew, if poſſible, to travel; and would therefore pray to have it prevented: for in the New Teſtament the Sabbath ſpoken of as the ſolemn time for worſhip is ever meaned of the weekly Sabbath, and other Holy dayes are called the firſt or laſt day of the Feaſt, and therefore if the Lords meaning were that they ſhould pray, *that their flight might not be on any of the* Jewiſh *Holy dayes*, to mention the weekly Sabbath only, would not be ſufficient for that end.

To ſay that it was for fear of ſcandal, that they ſhould pray not to be put to flye, will not remove the former reaſons; beſides at that time the Apoſtles and other Chriſtians had given up with the *Jews*, and ſtood not on ſcandal in ſuch things in reference to them, on whom, as the Apoſtle ſaith, 1 *Theſſ.* 2. 16. Wrath had come to the uttermoſt, and who were not infirm but malitious, and ſo in reſpect of offence to be dealt with as the Lord did with the Phariſees; and therefore, all things being conſidered, it appeareth from our Lords words, that a Sabbath among Chriſtians was to be ſanctified 40. years, or thereabout, after his death, which proveth that the Scripture mentioneth a Sabbath to be ſanctified under the New Teſtament.

We come unto the ſecond way of making out the Morality of this Command, to wit, by ſhewing how the Scripture ſpeaketh of the whole Decalogue, and thus we reaſon:

1. If all the Commandments of the Decalogue be Moral, then muſt this be ſo alſo; for it is one of them; and if it were not moral and binding, there would not now be *Ten words* (as they are called by the Lord, *Deut.* 10. 4.) but Nine onely, which at firſt bluſh, will and cannot but ſeem ſtrange and abſurd to thoſe who have from Gods Word drunk in that number: But all theſe are moral and binding, as is granted by all, (except the Papiſts who deny the ſecond, and therefore ſcore it out of their Catechiſms.) And that they muſt be all alike moral and binding, may be made out, theſe two waves.

1. All of them in the Old Teſtament had alike Authority, Priviledges, and Prerogatives, which neither the Judicial nor Ceremonial Law had, as 1. To be diſtinctly pronounced by God himſelf, without adding more, *Deut.* 5. 22. 2. To be written by his own finger in Tables of ſtone, *Exod.* 29. 18. 3. To be laid up and kept in the Ark, *Exod.* 25. 16. And if theſe and other Prerogatives did put a difference, and ſhew a difference to be put betwixt the other nine Commands, and all Judicial or Ceremonial Laws. Why not betwixt them, and this alſo? 2. In the New Teſtament they are all alike confirmed; when the Law in general is ſpoken of, none of them is excepted, and therefore this Command is neceſſarily included.

For which we would look firſt to that place, *Matth.* 5. 17. Where our Lord in a ſpecial manner intendeth to vindicate the Moral Law of this fourth, and to preſſe holineſs in Moral Duties upon his Hearers, even in another ſort then the Phariſees did: Think not (ſaith He) *That I am come to deſtroy the Law and the Prophets, I am not come to deſtroy, but to fulfill; Verily, he that breaketh one of the leaſt of theſe Commands, and teacheth Men ſo, ſhall be called leaſt in the Kingdom of God*, &c. Where, by Law, muſt neceſſarily be underſtood the Moral Law, for he was thought to be a tranſgreſſor of that, and eſpecially of this Command in it (for that Sermon in

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Matthew cometh in, in order after his being challenged for breach of Sabbath, (*John* 5. 10. &c.) And his ſcope is to wipe off that imputation, and how? by ſhewing that He ſtill preſſeth the Moral Law, even beyond what the Phariſees did. 2. It was the Moral Law eſpecially, which the Phariſees corrupted, and whereof he undertaketh the Vindication, and it is Holineſs in Obedience to that which he preſſeth as neceſſary beyond what the Scribes and Phariſees did; and indeed it was in that Law they failed mainly, and not in the Ceremonial Law. 3. The offence and miſtake that Chriſt is to preoccupie and rectifie amongſt his Hearers, requireth this: for many of them fancied that by the *Meſſiah* there ſhould be a Relaxation from the duties of Holineſs called for in the Moral Law; and therefore, ſaith he, think not ſo; now a Relaxation from ſome other Laws might have been thought of warrantably. 4. It is ſuch a Law whereof to teach the Abrogation at any time is ſinful & pernicious, therefore it is certainly the Moral Law.

Secondly, We reaſon thus, when he ſpeaketh of the Law, κατ' ἐξοχὴν, or by way of eminency (meaning no doubt the Decalogue.) He ſpeaketh alike of all its Commandments, even of the leaſt of them and ſo of this. 4. Alſo *that he came not to deſtroy it*, which yet the Lord never did of Ceremonials, but rather fore-told the Abolition of them, as he did of the ſeeking and worſhipping of God in the Temple at *Jeruſalem*, &c. Yea, when he cleareth the Doctrine of the Sabbath from the Phariſees corrupting Traditions, he doth never weaken its former Obligation, nor inſinuate its weakneſs, but ſheweth the true meaning thereof, which from the beginning made it not only conſiſtent with the works of piety and mercy, but exceedingly helpful to both.

A ſecond place, Confirming the whole Decalogue (or rather aſſerting its Authority,) is in the Epiſtle of *James*, *Jam.* 2. 10. *He that offendeth in one, is guilty of all*: Why! Becauſe he is the ſame God, and Law-giver (and no Servant nor Angel) who ſpake them all, one as well as another of them: And it being clear there, that he ſpeaketh of the Decalogue, called the *Royal Law*; (there being no Law inſtanced in; nor any other, that can be of a like authority, in theſe Laws inſtanced, but onely it; nor that could be pleaded for, by *James*, on ſuch grounds, in ſuch a time,) and it being alſo clear, That he giveth to all thoſe Laws, which the Lord ſpake at that time, alike Authority; (otherwiſe, his reaſoning would not be good, if any one Law or Command, could be inſtanced to him, of the Ten, which the Lord ſpake, and was abrogated, and not binding) it neceſſarily followeth, that this fourth Command, being one of the Ten, muſt be of equal Authority with the reſt.

It may be noted alſo, That *James* here doth not, (as neither doth our Lord, nor any of his Apoſtles, when they cite the Law) give New Authority to the Laws he citeth; but ſuppoſeth them to have it already; and maketh uſe of them, as Confirmations of the thing he preſſed; which could not be, if their Authority depended on, or flowed from the preſent Citation of them.

Thirdly, we reaſon further thus; Either there is ſome Moral duty, contained in this Command, and laid on by it; which is not in any of the former; or there is but ſome Ceremonial thing in it, reducible to one of them: For, the Perfection of this Law requireth, that all things needful to the Worſhip of God, ſhould be ſummed in it, and the ſcope thereof, which is, briefly to compend all requireth

there should be nothing in it, that's needless, superfluous, or that might have been left out.

Now if the matter be Moral; not contained in any former Command, then is the Command it self Moral; seeing a Moral substance, and Matter denominateth the Command so: Yea, it must be Moral, other wise something Morally necessary to Gods service, (such as the determination of its chief time) should be omitted. It may be assumed, yet further: It must be Moral, (be it what it will) to eschew a Tautology in this short Compend of Duties, and that, of Moral Duties too.

Again, If it be not Moral, but contain some Ceremonial thing reducible to one of the three former Commands: Then 1. It might have been put amongst other Ceremonials. 2. Other Ceremonials might have been put in with it: Or, 3. A Reason given, Why all are not Reducible to some Moral Command. 4. If the matter of this be Reducible to another Command, then can it not be accounted a distinct Command, neither ought it here to have been given as such, but subjoyned to some other; as the Servants and Beasts resting, is subjoyned to this. 5. It would be shewn to what Command it's Reducible as to the substance of it, if it be Ceremonial: 6. A Reason would be given, Why amongst Ten, One, and onely One, is set down, so far different from all the rest. And if all these Absurdities follow the Denyal of it's substance to be Moral; then, for eschewing of them, we must conclude it to be Moral: and so the fourth Command is Moral.

Fourthly, we reason thus: If it be not Moral, it must either be Judicial, or Ceremonial, for the matter and substance of it; but it is not Judicial: that is, it belongeth not to External Policy, and Civil Society, principally and especially, in that one Nation, because no such duties are comprehended, at least Primarily, in any Command of the first Table; but in the second, which teacheth Duties to others, as this first, doth to God: Neither is it Ceremonial; For, All Ceremonies, that are Typical, have their rise since the fall, and relate some way to Christ to come. But this of sanctifying one Day of seven, had it's rise in the state of innocency, and was enjoyned to *Adam* in *Paradise*, before he fell, and therefore cannot be called Ceremonial properly, more then the Command of a Man's leaving Father and Mother, and cleaving to his Wife, so that they two should be one flesh, which the Apostle *Ephes.* 5. maketh use of. Besides, if it were Ceremonial in the substance, then were it Typical and significant of some thing to come, which is hard to shew: Then also had it not been Lawful to have retained it; for Ceremonials now in their use are not only dead, but deadly: But this Morality, in substance the same with the Command which we plead for, was retained by the Apostles, and primitive Church; (to say no more) Therefore it is not Ceremonial: And so this Law must needs be Moral.

To say, That the Command is partly Moral, partly Ceremonial; if we respect it's substance, will not hold: For, 1. There is no such other Law. 2. That were to make Confusion, betwixt Ceremonials, and Morals; which it seemeth, the Lord himself hath aimed and resolved to keep clearly distinct. 3. What ever be Ceremonial; That which was allowed, and injoyned to *Adam* in Paradise; and wherein we may agree with Him, under the Gospel, cannot be Ceremonial: For, neither

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of these States are capable, of proper Ceremonies; but both agree on a seventh Day. Therefore, it is not Ceremonial.

The third way, we make out the Morality of this Command, is, By particular considering of it self; and here we argue thus:

If it be not onely put into the Decalogue, with the other Moral Commands; but more singularly explicated, and pressed even in it then they; then it is certainly Moral; that is, perpetually Obligatory with the rest. But so it is put and set down in the Decalogue; and pressed even more then the rest of the Commands, as on other accounts, so possibly on this; because it's Ground is Positive, and Men need the more Words about it: Just as in the second Command; *Ergo*, &c. Now, that it is thus put, and pressed; appeareth these several wayes.

1. It shareth of all common Priviledges, with the rest of the Commands, set down in the Decalogue, that were all spoken, yea, Written by the Lord immediatly, and laid up in the Ark.

2. It is proposed, and set down in it's Form, both Positively; *Remember the Sabbath, to keep it Holy* (and Negatively) *in it thou shalt do no manner of work*, &c. Whereas all the other Commands, are but one of these wayes set down.

3. It hath the Particularity in it, that all the rest have; to wit, To be in the singular Number; *Thou shalt*, &c. To shew, That it speaketh to every one in particular; Yea, though all the Commands, concern all Ranks, yet onely here are Son, Daughter, Man-servant, Maid-servant, and Stranger, expressly mentioned, as comprehended in it.

4. There is a special Equity, holden out here in the proportioning of this time: There are six dayes given us, to Labour on; and therefore it is all the Reason in the World, that the Lord have the seventh: And if this Concession of Gods, of six dayes to work on, be Moral, (For all the time is Gods; and we cannot, for our use, take any part of it, but by his grant; and there is no other grant: But this dividing and proportioning of Time, betwixt him and us; in which Division too, he hath given us by far, the largest Share: to wit, Six parts of seven:) Then must the setting a part of a seventh Day be Moral also: And so the Command it self; wherein both are comprehended, *viz.* The sixth given to us, and the seventh reserved for him: they must needs stand and fall together: For they mutually put each other: Thou shalt labour six dayes, and rest on the seventh: Thou shalt rest on the Sabbath-day, and Labour six.

5. This Day is claimed by the Lord, as a thing wherein he hath a special Propriety; Its the *Lords day*; for though he did give six, yet he reserved a seventh. And can, or dare, any say, That he discharged that, or dispensed it away from Himself, to any other? If not, it must be His still, and cannot without Sacriledge, be other wayes applyed.

6. Obedience to this Command, is pressed by an exceeding weighty Reason, drawn from Gods own Example, which maketh it clearly Relative, to its first Institution, *Genes.* 2. Where it is said, That He rested after six dayes Work, the seventh Day: *viz.* the whole seventh day, and so should we: which is the more effectual, for proving the Morality of this Command: Because 1. Its a Reason that took place, even in innocency, and so respecteth no Type or Ceremony.

2. It

2. It is Universal, belonging to all Men, who are God's Creatures: And therefore, since the Reason is perpetual, so must the Command be like-wise.

7. This Command alone, and beside all others, is expressly pressed in the observation of it, not only on Masters and Rulers for themselves, but as taking burden on them, for all under them; and within their Families to endeavour the sanctifying of the Lords day with them, and by them as well as by themselves; whereby the extent of this Command is clearly and earnestly holden forth in more express terms, then in any other of all the Commands; though this be implyed in them also.

8. The observation of it is pressed and encouraged unto, by a special blessing which He hath annexed to the time set a part by himself; *He blessed it*; that is, He made and still maketh it useful and refreshing as a special blessing to his people who keep his Ordinances, seeking Him therein; this day has a double portion and increase, beside any other day, for his peoples Repose, Edification, Comfort, finding of His Presence, &c. And to say now that this Solemn time were not moral, were to rob the Church of a great blessing; seeing this day, set a part by God for his Service, hath the blessing, beyond any other day commanded, on it; and in the experience of his People often hath it been found to be so.

9. It is specially and singularly ushered in with a *Memento*, or *Remember*, which is not expressed in any other Command; and, Shall we think, that where God saith *Remember*, there is nothing to be taken notice of; or, shall we think, that it saith not Remember now as well as then; and if so, Who can warrantably forget that which he biddeth remember? which is, not to keep the Seventh day, but the *Sabbath* holy unto the Lord: And may not all these Characters, put together in one Command (so many not being to be found in all the other Commands if put together); May not all these, I say, convince us that it is the Lords purpose to have this Command standing obligatory in its substance to the end of the world? Which is so pressed, that if there be little help from Natures light, to determine the day, or to press its observation, it may be strongly born in, by the more clear and weighty reasons.

And so we come to the fourth way proposed for making out the morality of this Command, which is by adducing some Arguments drawn from Scripture.

The first whereof is, If the Law bind under the New Testament, not only in respect of its matter, as its natural; nor only as it is repeated in the New Testament, but also by vertue of the Authority enacting it: then this Law of the fourth Command, though not explicitly determined by nature, and though it were not mentioned particularly in the New Testament, must be binding also, for it hath that same Authority: But the first is true, and is acknowledged generally by Divines (excepting a few) and is clear by Christ and his Apostles their citing of it, as supposing it to be binding: Therefore the last must be true also.

2. *Arg.* If this Command be founded on moral grounds, then it self must be moral: But the grounds on which it is founded are moral: *Ergo*, &c. 1. It is moral that God should have a solemn and chief set-time. 2. That he himself, and none other should determine that time, seeing no other could do it and bless it. 3. These reasons in the Command it self dividing time, into six parts of it to us, and a seventh part to God; and Gods resting after six days working; with his making

making only seven dayes in the week, and employing six of them to work, &c. these reasons, I say, are all moral and binding now as before.

3. *Arg.* If all moral duties be contained in the ten Commands, then this Command must needs be moral: But the first is true; *Ergo*, &c. This Command containeth a moral duty, which is in none of the preceeding Commands; to wit, the stinting and determining of the solemn and chief time to be set a part for Gods worship, to be one day of seven. It is true, Time is commanded to be allowed to Gods worship in those other Commands, wherein the duties of worship themselves are commanded; for, worship cannot be performed more then any other duty, without some time; but that the chief time should be so much, and so often, is onely determined in this Command; from which it appeareth, 1. That an indefinit time of worship, or for it, is not the morality of this Command, because this followeth necessarily, as being supposed needful for the performance of every positive duty contained in the other Commands; its morality, therefore, must be, The determining of that definit time. 2. We may hence see a reason why there is no new Command for this in the New Testament; because this standeth in the Law; neither are, *Thou shalt not Swear, Kill*, &c mentioned as new Commands more then this; so that, had they not been mentioned in the New Testament (as some are not) yet had they still obliged: It is just so as to this; and the reason why they are mentioned, may be supposed to be, because the main fault about them was defect and short coming, but in this it was excess, which our Lord also regulateth by holding forth the right observance of it, and clearing what was wrong, and so is supposed to confirm what he repealeth not.

4. *Arg.* If it be not free for men to carve out Gods solemn chief time of worship at their pleasure, then is this Command moral (for that liberty is restrained, by this Command and no other:) But it is not free for them to choose what time they please, or to carve it out: This seemeth to be only questionable, which is therefore thus confirmed.

If it be free to men to carve out what solemn and chief time is to be given to, and set apart for Gods worship; then, either it is free to them to choose no time at all, or it is free for them to choose a longer or a shorter then this: But neither of these can be said: not the first as is clear; not the second, because it will not so quadrate with the end; for if the time be shorter, it incroacheth on Gods due; if it be longer, it incroacheth on Gods concession of six dayes to work in. If it be shorter, it incroacheth on Gods due (as is said) and our souls good; if longer, it incroacheth on our temporal calling: and, Can any restrain man when God giveth him liberty?

Again, If it be free to men so to cut and carve at pleasure, on the solemn and chief time for Gods worship, its either free for all men together to agree on a day, even one and the same; or its free for each Country, or each man, to choose what day they please: but neither of these are either possible or practicable to edification: therefore must the day be determined to them: and if so, then sure by this Command: And so is still binding, and cannot in that respect be altered without sin, which was the thing to be proved.

5. *Arg.* That there is a morality in a seventh day, we may argue from four famous and main Witnesses.

The 1. whereof, is the general practise of all Christians (I say nothing of Heathens,) Apostles, and generally all in the primitive times, have ever thought fit that one day of seven is to be observed, and have in less or more accordingly observed it.

2. As the practise of all, so the Judgment and opinion (which is often more sound then mens practises) of all, doth confirm it: Was there ever any Churches that did not in all their Catechisms and Canons, take in this fourth Command with the rest? do not all Writers, who comment on the Decalogue, comment on this Command, and urge the sanctifying of the Lords day from it?

3. Take mens Consciences for a third Witness, and it will be found that for no sin, do they more frequently and more sharply challenge, then for Prophaning of the Lords day: The Conscience directly making use of this Command, and of the *Memento*, and other reasons in it for aggravating of that sin, when yet it will say nothing for the Seventh day; but this first-day of seven it presseth most exactly, neither will any reason alleaged against its morality quiet it; and the more tender that Christians be, the more will they find a pressure of Conscience for obedience to this Command; and the more easily will they be convinced of, and sadly challenged for the least breach of this Command.

4. Gods Dispensations of Blessings or Plagues, especially in spiritual things, bear witness to this Truth: Doth not experience tell us, that those who make most Conscience of keeping this Command, are often, yea, ever the most thriving Christians as to universal holiness and tenderness, and most near and intimate Communion with God? and will not the unsutable sanctification of but one Sabbath, or the interruption of their wonted seriousness therein, give them a sore back set? and on the contrary, doth it not appear that those who are gross and untender in this, are often gross and untender in all manner of Conversation, and are followed with spiritual plagues of hardness, deadness, and Hypocrisie at the best, or else fall into gross outward acts of prophanity, or into errours in judgment, which are the bad and sad effects of prophaning this day, on them who prejudge themselves of the blessing of it; and if the blessing of this Law continue, must not the Law it self be moral and perpetually binding? the obedience whereof, hath this blessing perpetually more or less annexed to it, as the prophanation thereof hath usually Plagues, at least spiritual.

There are some Objections that are moved against the morality of this Command; I shall speak to three of them which are most insisted on.

1. *Obj.* This Law is not mentioned, as being renewed or confirmed, in the New Testament.

Answ. 1. It's Authority dependeth not on the mentioning of it so in the New Testament: the Law is Gods Word, and hath its Authority as well as the New Testament.

2. What if some other clearly moral and binding Law had been omitted, or not mentioned in the New Testament, as there seemeth to be no palpable and express Command against Images, though there be against will-worship; sure, it is enough that it is not repealed in it, so it is here, as is said.

3. Sundry other positive Laws are binding, which are not mentioned in the New Testament, such as these, For a man not to Marry his Sister or his Aunt, &c. Moreover

Again, It will be found on the matter to be confirmed, when we shall see what warrant there is for the Lords day, which is one of seven, and yet is clearly holden forth in the New Testament: But this Command, as also that relating to Idolatry

are so little mentioned, because the Jews, after the Captivity, were not so much in the defect of obedience to these Commands, but were rather disposed to a superstitious excess, which maketh Christ often rectifie that abuse of the fourth Command, but never to annull it. The third Command also anent Swearing, might be said to be abrogated, because it is not so positively asserted in the New Testament.

2. *Obj.* The Apostle, *Rom.* 14. 5. 6 *Gal.* 4. 10. and *Col.* 2. 16. seemeth to cast away difference of times, especially of Sabbath days; which could not be, if this Command were moral.

Answ. The Apostle cannot be understood simply to cast away the observation of all days as a bondage, and so to make all times alike; For 1. That would contradict his own practise, and the practise of the other Apostles: for it is clear that they differenced the first day of the week from other dayes, and one day in special is called, The Lords-day, which other dayes of the week are not. 2. If all times be alike simply, and all making difference be there reproved, then could there be no time set apart to be observed by men, to the marring of that indifferency; and if so, then hath the Christian Church been still in a palpable gross sin; for if the keeping of a day by vertue of Gods Command, marr that indifferency, much more will the keeping of a day by mans command, and so there could never be a Sabbath. 3. We must therefore understand these places not as casting all days and times simply, but ceremonial and Jewish days, or dayes invented by men, because the scope of the places runneth that way, *viz.* against the bringing in of ceremonial worship as necessary, which while some weak ones, not yet sufficiently informed, did still practise, as *Rom.* 14. the Apostle would not have them hastily condemned in days, more then Meats; yet is there still a difference betwixt Bread and Wine in the Sacrament of the Supper and other meats, which this discourse of the Apostle taketh not away; so is it in dayes. And in these Epistles to the *Galatians* and *Colossians*, he speaketh of dayes, and not (as would seem of the weekly Sabbath, which is ordinarily called a day) as taking in all the extraordinary Feasts of the Jews, which is the more probable, because the ceremonial Law was pressed on them as still necessary, by false Teachers: or he speaketh of more Jewish dayes, and so of the seventh day which they kept; for it is of such observation of dayes as was sinful, and brake them off from Grace and the Gospel, as other ceremonies did; that he speaketh of; but that cannot be said of all dayes, or of keeping one day of seven: Therefore this cannot be meaned there.

3. *Obj.* The fourth Command precisely commandeth the seventh day from the Creation to be kept; but that is not moral; therefore, neither is the Command so.

Answ. This Objection goeth upon that mistake, as if the very seventh day were still commanded in it, as the main substance of it, which our next discourse on the true scope and meaning of the Command will clear; so that if a seventh-day, and not that seventh-day be commanded as the main substance of that Command, that Objection falleth. 2. There is a difference to be put betwixt the mandatory part of the Command, and what is further added for pressing the observation of it, or for explaining its meaning: The precept strictly is, *Remember the*

Sabbath day to keep it holy: It saith, Remember the Sabbath, or the Holy rest, what-ever day it shall be on; and so it is said in the close, that, *He rested the seventh day*, but that, *He blessed the Sabbath*: Drawing it still from the seventh precisely, to the Sabbath: Even as in the second Command: This is, 1. commanded in special, that no Image be made, then. 2. This in general, that all Gods Commandment concerning his worship, even such as were Ceremonial, for the time, should be observed with whatever others should be given: So here this fourth commandeth expressly one of the seven; because the Recurrency of that time is bounded: and generally, whatever seventh the Lord shall be pleased to pitch on.

We have said the more on this, because it doth not only clear the true scope of the Command, but sheweth the necessity of the observation of that time, which the Lord hath sanctified for himself. 3. We should put a difference also betwixt *Ceremonial* and *Mutable*: All the Judicial Laws are Mutable; and the Decalogue it self, in respect of its Curse; and as it was a Covenant giving life, is actually changed and abolished: Yet is not for that to be reputed Ceremonial, and not Obligatory: (Though all Ceremonials be mutable, yet all mutables are not Ceremonial.) Besides, this change is not in the matter. Why may not therefore, the seventh day in order, (which was observed from the Creation, to the Resurrection of Christ,) be changed to the first day of the week, which is a seventh day in number still, without abolishing the morality of the fourth Command?

Amongst other things in this Command, there is more express mention, of the whole Families joyning in this duty, then is in other Commands: Therefore it being a concerning-duty to us; and a special thing included in the Command; we shall speak to that Point concerning Family worship, (before we speak of the second general proposed about the particular morality of this Command, and the meaning of the words of it,) that ye may see, that it is no invention of Men; when ye are called to it, and when it is pressed upon you.

We shall here, 1. shew you, that, This Command holdeth forth a Family, or Domestick Worship. 2. We shall confirm it more largely from other Scriptures, and grounds of Reason. 3. We shall shew, wherein it consisteth in particular, and on whom it mainly lyeth to be discharged. 4. We shall shew the advantages, of conscientious discharging of it, and the Prejudices of neglecting it, with the Aggravations of that sin.

That there is such a thing as Family-worship, included in this Command, will be clear, by considering 1. What worship to God in general is. 2. What Family-worship is. 3. What this Command requireth

1. By worship, is understood some Tribute payed, by the reasonable Creature to God, as the great and soveraign Lord Creator; whether it be immediatly and directly payed, and performed to him, as prayer and praise; or for him and at his Command, and for his honour, as preaching, hearing, and receiving of Sacraments; which are worship, when rightly gone about. In a word, we call that worship, more strictly and properly, which is a duty of the first Table; and cometh in as commanded in it, for the honour of God, and not for our own, or others external profit; which, though commanded in the second Table, cannot be so properly called worship, much less Immediate-worship. Thus, Teaching others the Duties of Piety, may be worship, when teaching the Duties of any other ordinary calling, is not.

2. We call that Family-worship, which is to be performed, by such and such Relations; or by all the continuent members of the Family jointly: And so it differeth

1. From

2. From secret or solitary Worship, which one performeth alone to, and before God. 2. From publick Worship, which one performeth by joyning in a Congregation of many Families together. 3. From that worship performed occasionally, in mutual fellowship amongst Believers, or professors of divers Families: For 1. That may not be ordinary as this, nor so frequent. 2. That is free to this or that Believer, as they shall chuse; or as occasions do call them to be together. This is not at choice, but is necessary, as to the same persons. 3. This is performed by vertue of domestick relations, and not of Christian only. 4. This may have, and should have an Authority-Domestick in its regulation; For a Master of a family, may authoritatively command the members of the family, to pray, keep the Sabbath, &c. and may suitably correct for the neglect of those duties; whereas that other is by Christian Communion, and Admonition onely.

Ye will see this Family-worship clear: 1. By considering the *Jews* eating of the Pass-over: Where there was, 1. Secret worship, no question apart. 2. There was publick-worship; a holy convocation the first day, and the last: But 3. There was peculiarly a Family-worship; or, if the family was little, two joyned together, for eating the pass-over within the House, wherein all the members of that family; or of those two little families that were circumcised were necessarily to be present, and to be joyners: this is Family-worship.

2. By considering, *Psalm* 101. compared with other Scriptures, where ye have 1. *David* mentioning his private carriage, and longing for God, and walking in a perfect way. 2. His publick carriage as a Magistrate in cutting off the wicked from the City of God, as ye have. 3. Elsewhere his publick-worship, as *Psalm* 122. 1. and 2 *Sam.* 6. 4. His fellowship with all the Godly, being a Companion to them that feared God, *Psalm* 119. verse 63. Yet fifthly, and lastly: Ye have a walk within his House with a perfect heart, mentioned there as contradistinct from all; which must infer some religious performances of duties, or exercise of worship in his House in reference to that station, as well as in private or in publick, yea, a joynt-exercise; because it is such an exercise as he performed onely at home in his House; whereas had it been praying for them, or any thing, that otherwise he might have done apart: he needed not go home to them, for performing of it: Yet, 2 *Sam.* 6. verse 20. when the publick worship is done, he goeth home to bless his House; which manifestly sheweth a peculiar duty performed by him, in his Family, according as he resolved in that 101. *Psalm.*

3. It will yet further appear, that there is such a thing, and some way, what it is; by considering *Zach.* 12. from verse 10. to the last: where there is, first, A publick mourning of the whole Land. 2. Of several families together: Families shall mourn then. 3. Families apart. 4. Their Wifes apart, and so every particular Person in secret. In which place, it is clear, 1. That there is a worship of families, besides publick and secret worship. 2. That, that worship includeth the same duties, jointly performed by the members of the family, which Persons in secret perform; and so Family-worship, will be a worshipping of God, (beside what is in publick and secret,) in a Domestick and family-relation, jointly.

Thirdly, That this Command requireth such a family-worship distinct from publick and secret, and something to be performed in worshipping of God amongst persons of related, which is not required of others, may thus be made out.

1. The thing called for in this Command is certainly worship, yea immediate worship; it being a Command of the first Table, and such a thing as the sanctifying of the Sabbath.

2. This Command taketh in all Domestick Relations, Parents, Children, Sons and Daughters, Masters, and Servants, Men or Women, yea and Strangers that may be for the time, or on that day, sojourning there; these are all constituent Members of a Family.

3. The thing required of them is not simply rest from labour, for 1. That is commanded for the Beasts (lest men should be hindered from or interrupted in their holy rest by their waiting on them) and none will say, we hope, that there is no more required as to Children or Servants, then as to the Beasts. 2. Under the Negative, Thou shalt do no work, is included the Affirmative, Thou shalt sanctifie that day to the Lord. 3. The same Duty is required of all alike (in some respect) thou Father, and thou Son, thou Master, and thou Servant, and if worship be called for from the Father, and Master, for the sanctifying of that day, so it must be also from the Child and Servant.

4. The manner of performing this Worship of sanctifying the Lords day in Holy duties, is required not only to be in publick, nor only in secret, but by the Members of each Family joyntly, and apart from other Families.

For 1. It cannot be understood to require worship only in publick together, because 1. there may be in some cases no access to publick worship, and yet the Command of sanctifying the Lords day lyeth still on, and no doubt by Families. 2. Waiting on publick worship is but one piece of sanctifying the Lords day, and that but in apart of it; therefore there must be some other thing included here. 3. It cannot be understood of the Master of the Family, his putting the Members of the Family separatly to seek and worship God, and of his own going about Holy duties himself apart.

For 1. Though that be worship, yet is it not worship from persons in such a Relation or Family-worship, more then if they were not in such a Relation, or of such a Family; and though it might be said that such and such persons sanctified the Sebbath, yet could it not be said that the Family as such did it; even as Families or persons seeking God in secret, could not be exonered thereby, as to their being in the Congregation; nor their serving of God be so accepted as Congregational service, if they met not together when they might: Just so it is here: yea as it lyeth, by this Command, on a Congregation and a Minister to sanctifie the Lords day, and to come together for that end; so doth it lye on the Family and Master of it.

2. By this Command there is more required then secret or solitary sanctifying of the Sabbath, even a peculiar sanctification of it within one Family distinct from another: I say, 1. more then solitary worship, because the Lords saying *thou*, without repeating Son, Daughter, &c. had been sufficient to have laid it on all separately for themselves; the enumeration therefore of the whole Members of a Family must import some other thing, for the former is implyed in all Commands, as *Thou shalt not kill*, that is, as far as in thee lyeth, thou nor thy Son, &c. There must I say, be something more understood by the peculiar enumeration pressed in this fourth Command. I say, 2. Even a peculiar worship, because it's something laid on by this Command which is holden *within Gates* or doors, and neither goeth to the Congregation, nor to the persons of other Families, at least ordinarily, but reacheth the Members of such a Family who are within such a

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Mans Gates or Doors; therefore it must be a distinct Family-worship mainly performed by that Family together.

3. The thing required here is not only worship simply, but worship as from a member of such a Family; therefore it is not solitary worship: for seeking of God and moral duties in secret still agree to persons in all places and Families alike, but this draweth a line as it were betwixt Families, and so divides one Family from another; yet maketh the duty more obliging to these within such a Mans Gates or Doors, then others without Doors: therefore it must be joynt-worship: for apart, or as concerning secret worship, all are every where alike obliged.

4. If by this Command something more in the worship of this day be required of a person that is a member of a Family, in reference to that Family, then there is required of one who is not a member of such a Family, or is required of that person in reference to another Family whereof he is not a member; then it requireth a distinct Family-worship, for no other thing can be understood, but a joynt going about the sanctifying of that day in a stricter and nearer way of Communion amongst the members of that Family, then with persons and Families in and to whom they are not so interested and related.

5. If secret and publick worship were onely required in this Command, then should we equally and alike sanctifie the Lords day with other Families and persons, not of that Family whereof we are members; for in these we joyn alike for them and with them, but there is some peculiar thing required here, which will not agree to be performed by all alike; therefore it is Family-worship that must be here required.

6. This Command requireth of Masters, (suppose them to be Ministers, or Magistrates) another way of sanctifying the Sabbath, and worshipping of God, in and with their Families, then it doth in reference to other Families; the Command being so particular to him, and to all that are within his Gates or Doors, and members of his Family, speaketh this clearly. But except it be joynt going about of duties with them, there can be no other thing understood to be required: for, 1. One may exhort another. 2. All come in publick together. 3. By the Masters example after the publick, they all withdraw (or should at least) to secret exercises. 4. Magistrates and Ministers may Command other Families to sanctifie that day; What is peculiar then, as to their own Families, but to joyn with them in duties of worship?

7. If there were not Domestick-worship required on this day, then except it were in publick, Members of a Family could not converse together; for they cannot converse together in doing their own works, or in speaking their own words, their fellowship therefore must be in exercises of worship, and so that must needs be required in this Command.

8. Some other thing is required by this Command, of a member of a Family which seeketh God, then of a person in an heathenish Family; or some other thing is required from so many persons joyned together as members in one Family, then from such persons suppose them to be scattered from one another, amongst heathenish Families; certainly where Husband, Wife, Children, and Servants are Christians, and Professors of the same true Religion, there is some other thing

thing required of them then where onely the Husband, the Wife, the Child or the Servant is so; but if they were scattered and became parts or members of diverse families among Heathens, they would be obliged to seek God apart; therefore no less, but much more is joint-seeking of God required of them, when they are united together as members of one family.

9. This Command (when it mentioneth all *within his Gates* or Doors) requireth some other thing of a Master when at home with his family, then when he is withdrawn from them: But a Master at a distance may command all in his family to worship God, and pray to God for them, and so may they all if they were scattered, worship God secredly; therefore when they are together, there is some other thing required of them by this Command, which is, no doubt, To worship God together.

10. The duties that are to be performed on this day will require this; such as instructing one another, exhorting, admonishing, comforting, strengthening one another, and talking to, or conferring with one another of the Word, *Deut.* 6. verse 7. Which cannot be denied to be duties called for on this day; and yet they cannot be done but by joint concurring together in that work, and therefore it concludeth strongly that family-worship, at least on the Lords-day, is commanded here; and if families be called to worship God jointly on the Lords-day by the worship competent for that day, then by proportion are they also called to worship him jointly on other dayes by the worship suitable to them, there being the like ground for all.

11. And lastly, that which is required of families, is such a worship as ought to be performed by them, supposing there were no publick worship, nor yet any other family, worshipping him in the World. So *Joshua* resolveth, *Chap.* 24. 15. *I and my House will serve the Lord*, and sanctifie His Sabbath (that being a special piece of His service) what-ever ye will do: but if there were no worshipping of God in all the World but in one family, then ought that worship to be joint according to that same word of *Joshua's*, *I and my House*, otherwise we behooved to say, that there might be a plurality of worshippers of God in the World, and yet without any joyning together in worship, which were in it self absurd, and contrary to *Joshua's* Religious Resolution.

1. It being thus made out by this Command, that there is such a worship as family-worship, and that it is commanded, we shall consider in the next place, how the Scriptures do other ways hold it out.

1. Then consider, that where the Scriptures speak of eminently Godly men, they speak of them as making conscience of this, and take notice of their honouring of God in their families as a special part of their eminency; So *Abraham*, *Genes.* 18. verse 19. *Joshua.* 24. 15. *Job* in the first Chapter of his Book, and *David Psalm* 101. are noted: It must then be a commanded and commendable duty, which is so particularly remarked in them.

2. Ye will find it almost in all parts of Scripture, as *Genes.* 18. *Exod.* 12. *Deut.* 6. *Joshua.* 24. *Job* 1. *Psalms* 101. and *Psalm* 30. At the Dedication of *David's* House, which was not sure, without some peculiar worship and craving of Gods blessing: even as in other cases, those who had builded Houses were to Dedicate them, or to Consecrate them, and wherefore? because they were hoven in a manner, and as it were offered to the Lord, for seeking and worshipping Him in them: So, Altars *Numb.* 7. 84. were said to be Dedicated when they were set apart for Gods service, and Consecrated for that use. So *Nehem.* 12. 27. the Walls were Dedicated, and the *Levites* brought out for that end; which Dedication, no doubt, had a Religious use,

and, Will any think that they began with Prayer or praise as *David* did, and left off such Exercises afterward? see also 2 *Sam.* 6. 20. where mention is made of *Davids* blessing his House. *Esther* and the Maids of her House, and the rest of the *Jews* in their several Families, fasted and prayed. We see it spoken of by the Prophets, as *Jer.* 10. *ult.* and *Zach.* 12. 12. and that as a Prophesie of the Converts carriage under the New Testament. We find it also mentioned. 1 *Tim.* 3. 4. and 5. v. 8. and *Titus* 1. 6.

3. Ye will see it thus practised and pressed before the Flood; God was honoured and worshipped in families after it (before the Law) by *Abraham*, *Iob*, and others in their Families; under it, there was the Observation of it, and that by peculiar Ordinances, as namely, by the Passover yea, it is mentioned, and that most expressly in the very Law, as is said; it was kept up under the Captivity, and after the return renewed by *Zachynish* especially; yea, it is also renewed in the New Testament, whereby it appeareth to be of very special Observation; from all which it is not a little commended to us.

4. If we consider the many wayes whereby the Scriptures press this duty, it will be found that there is hardly any duty more cleared and pressed then it. Its pressed: 1. By Command? 2. By examples of Godly-men held forth as Paterns for imitation. 3. By promises made to it, and 4. By blessings conferred on the conscientious practisers of it, *Genes.* 18. *Deut.* 12. verse 18. 19. 20. 21. 5. As evidencing sincerity, *Genes.* 18. *Iohua* 24. 6. As making Folks lyable to the curse and wrath of God when neglected, *Ierem.* 10. 25. 7. As a fruit of the Spirit, and as a companion of true repentance, *Zach.* 12. 8. As a specially commending and adorning qualification of persons that have it and scandalous where it is wanting; and as declaring one unmeet for publick charge, *Gen.* 18. 1. *Tim.* 3. 4. *Tit.* 1. 6.

Hence the Argument runneth throng, That duty which in Scripture is commanded, by many examples commended, and by other motives pressed, the neglect whereof bringeth guilt and offence upon the persons neglecting; is no doubt a necessary duty, but Family-worship is such; therefore it is a necessary duty.

1 That it is commanded, what we have said from this fourth Command may sufficiently make it out, yet we further add, *Deut.* 6. 7. 8. and *Deut.* 11. 18. 19. In which two places it is clear, that observing of the Law, is not onely to be studied by a Master of a Family himself alone, but that the Religious duties of frequent speaking of it, diligent teaching of it, whetting and pressing of it on his Family, are to be performed by him; yea, it is to be written on the posts of his Door, to shew that Religion must be in the Family, and in all that enter into it, even as carying the word on the fronlets betwixt their eyes, was to mind them of the peculiar and particular sanctification that was called for from them.

2 That it is commanded by examples is clear in *Abraham*, who dwelleth both with Children and Servants in the Family, and that in things concerning the worshipping of God, as well as in things concerning his own particular affairs: He circumcised them, and commanded, yea, charged them to serve the Lord, which cannot be supposed to have been done without other duties of worship. And in *David*, 2. *Sam.* 6. 20. Who when he has been at publick-worship goeth home to bless his Family, which was certainly to go about some Religious duty with them, as he had been doing with the people in the publick; in the one he behaved himself as King, in the other as a Governour and Head of his own Family in particular; and had it been only to pray for them, that might have been done elsewhere then at home; but it denoteth the charging of publick worship (wherein he had blessed

the people as a publick man, as a Prophet and godly King, and had joyned with them v. 18.) into Family duties. Wherein he goeth to concur with them; Intimating that a Holy Solemnity should be partly spent in publick, and partly in Family-duties, without neglect of secret duties: beside that in *Psal.* 30. and *Psal.* 101. it is clear; and appeareth to have been also practised by all that built houses, who did Dedicate them, and that not without Prayer, as is manifest by *Davids* Dedication of his, *Psal.* 30. as is said, *Job's* example likewise maketh it out *Chap.* 1. where there are 1 Sacrifices in his Family, as well as for his Family. 2. He sendeth to sanctifie them who were absent, that is, to put them in a readiness for joyning with him in that service with those that were at home, which he needed not to have done had they been beside or present with him: Yea 3. when he cannot do it personally, he will do it by another, that God may be worshipped by them all, some way together.

3. I say the neglect of it is sadly threatned as *Jer.* 10. *v.* ult. *Pour out thy fury on the Heathen that know thee not, and on the Families which call not on thy name*; If not worshipping of God in Families, be a Character of a Family appointed to destruction, and be threatned with a Curse, then prayer-worship in Families is a necessary duty; for it's clear from that place, 1. That by calling on Gods Name, is meant Gods worship in general; and prayer in particular, which is a special part of it. 2. That by Families are meant particular Societies and Companies whether lesser or greater that want this worship, and so are the Objects of that Curse.

Obj. If it be said, that by Families there, are meant People and Nations, yea (comparing this place with *Psal.* 79. *v.* 6.) Heathens that called not on God. *Ans* 1. That doth confirm the Argument: for if Heathens, whether Kingdoms or Families be described by this, that they call not on God; then still it must be a Heathenish Kingdom that has not publick worship, a Heathenish person who wanteth secret worship, and so a Heathenish Family that wanteth Family-worship. 2. The Curse here is not threatned to Families as Families, but as such Families that call not on Gods Name, therefore it reacheth them: for, *à quatenus ad omne*, &c. So then whatever profession Families have otherwayes, if they want this duty they are thereby laid open to the Curse. 3. It is all one upon the matter whether by Families be meant Societies lesser or greater: for if it be a fault in Nations to neglect Gods worship, and if the neglect thereof bring a Curse on them, will it not be a fault in particular Families, and bring a Curse on them? 4. Families cannot be excluded, seeing they are expressly named, though more be included, to wit, that the Curse cometh on multitudes of Families, or upon Nations made up of Families. And we conceive Families to be particularly named, 1. To shew that the Curse will reach all Societies lesser as well as greater, who have this Character. 2. Because Nations are made up of Families, and because there is fitness (to say so) betwixt the carriage of families in religious worship, and the carriage of the whole Land. 3. The comparing of *Jeremy* 10 with *Psal.* 79. will not enervate any of the places; but, when put together, they shew that the Holy Ghost doth mean both Families and Kingdomes, and that what is implyed in the one place is expressed in the other, to shew that God will have both publick-worship from whole Kingdoms and Family-worship from particular Families as parts of these Kingdoms. 6. The ground whence the Curse is derived, is because that such a Society neglecteth such a duty, and there-

therefore how-ever we expound that place and the word *Family* there; it will hold of all Societies in general.

4. I said that the having of Family-worship is looked upon as a special qualification, and the want of it as a scandal and offence, for. 1. Who are to be admitted Elders or Deacons? Is it not such who have this qualification of *Ruling their own Houses well*? 1. Tim. 3. v. 4. Tit. 1. 6. (yea even Widows, 1 Tim. 5. 10. are to be tryed by this; that *they have brought up Children*, no doubt Christianly and Religiously, which can very hardly, if at all be, without worshipping of God with them) 2. If that qualification, to wit, Ruling their own House well, be found to be wanting, they are accounted to be unmeet to rule in Gods House, 1 *Tim.* 3. 5.

Whence we may reason thus: That which casteth a man at unmeet for bearing Rule in Christs House, how-ever otherwise he be qualified, is an offence and a scandal: but the want of Family-worship doth that; therefore the want of it is a scandal.

In these places it is clear, 1. That Ruling of their own House is meant not only in outward and temporal things, but also, if not mainly, in what concerneth the honour, service and worship of God; for 1. it's the Ruling of Servants and Children together, 1 *Tim.* 3. *verse* 4. 5. Now it is clear that Children are to be brought up in the fear of the Lord. 2. It's a Ruling that commendeth them as gracious, which no Ruling in temporal things will do; seeing many meere natural men, are wiser in their own Generation that way, then the Children of light. 3. Many much less fit for Ruling in these things, may yet be fit to Rule in Gods House, as experience cleareth. 4. These words, *having Children in subjection in all gravity*, speak out a Christian and Religious Rule and order to be kept in the House or Family in reference to a Religous end, which cannot but take in Family-worship: yet it is also clear, that he meaneth not simply of ability to rule, but mainly of dexterousness in the improving the ability which God hath given for Ruling: therefore it is not said here, He that cannot Rule his House (though that be in part meant) but he that doth not Rule; and it is ranked with some (vile drinking, fighting, pride, and other grosse ills, it having that same effect that they have, to wit, to declare incapacity for such Offices: Hence this is now to be the Rule of tryal, if he can Rule his own house well, as having gifts fitting him for it, but (supposing him to have these) it's to be inquired if he doth actually Rule it well; which is the evidence of the right improving of his gifts: therefore here Ruling in the mans own house, and ruling in the Church or House of God, are looked on as two degrees of one thing of the same nature; because both taken in, not only gifts fitting for the discharge of the duty of this respective ruling it, but conscience and faithfulness in the improving of them. We shall not here to this purpose insist on the frequent mention that is made in the Scripture of Churches being in Families; But shall proceed to add to what we have said, Six or Seven Reasons or grounds that will further prove and clear the thing.

The first is from the nature of worship, which teacheth not only that the true God should be adored, served and worshipped; but that according to the Station God hath put men in, they should improve them with their gifts & parts for a higher end

then their own behooff or advantages to wit, his glory: And that as they have a peculiar fellowship given them by him as his gift, so he should have an answerable and peculiar acknowledgement from them; and therefore seeing the appointment of Families is Gods Ordinance, and that its he that giveth to some Children and Servants which are with-held from others, there ought in all reason a Tribute to be given to him resulting from that Society and the Family; hence it was that before the Law the Patriarchs had their worship specially in their Families; yea Heathens, beside their publick idolatrous worship, and idolatrous Temples, had their peculiar *Penates* or *Houshold-Gods*, on whom for their particular families, delivery from enemies and protection, they depended.

2. A second is drawn from the nature of Christian Communion amongst Believers, which as it requireth the performing of Christian duties, according as we are in providence called to them, so it requireth the making use of that tye of Family-interest or relation super-added to the former for furtherance and entertaining of that Communion, because there is a special access ministred by such a relation to the attaining of that end; Hence it is we conceive (as is said) that some Christian Families are called Churches, because so many Christians often together lived in a Christian discharge of all Family-Ordinances (so to speak.)

3. The Lord by his Covenant doth especially (though not alway) derive mercies to Families taking them in together, and making promises to them, and conferring priviledges on them. So *Abrahams* whole Family was taken in Covenant, *Genes.* 17. And in the New Testament whole Families were at once Baptized, which certainly calleth them to a peculiar way of being answerable to such priviledges and ingagements: And is not this one special and very proper way of being answerable to them, that they worship God together, and joyn in blessing him for such mercies, and in prayer to him for grace to carry suitably to them?

4. The mutual interest that usually is in the condition of members of the same Family, calleth for joynt seeking of God, and worshipping of him, as they are jointly concerned in the same dangers, the same sins often, the same strokes, the same duties, the same mercies; for what is to no one, is ordinarily some way to to all, therefore ought they to joyn in confessing of sins, acknowledging mercies, deprecating dangers and strokes, and discharging of duties.

5. *Private* worship is profitable to all the ends of a family. Its an acknowledging of God and honouring of him, it helpeth the Master to keep his authority, and moveth every one in their Family to walk the more respectively towards the rest, and it keepeth from many out-breakings, when they are to meet so often together to seek and worship God; hence, in experience, we often see that these families, where religious worship is, are generally more civil at least, then other families, where its not, and that the children and servants of such families, readily profit most, are most countenanced by Gods blessing, and are in greatest capacity to get good of the publick Ordinances.

6. The Lord loveth to have a distinction betwixt the[m] that serve him, and these that serve him not; Now as to a family relation, what difference is there betwixt a professing Christian family, where the joynt worship of God is not, and a heathenish family? Heathens live, and eat, and work together, and when no more is seen, they look very like the one to the other. Even as in a Nation where no publick worship is, though private Persons privately seek God; yet there seemeth to be no publick national difference betwixt that Nation and a heathen Nation: so in the former case, family difference will hardly be found, if any should inquire of that sort of families these are.

Add that it will be hard to say that a man should take care of the outward estate of his Family, and neglect the spiritual, and keep Communion with his Family in temporal things, and none in spiritual duties; yea, doubtless he should be much more in these, as being both more necessary and more excellent.

Having first shewed that this fourth Command holdeth forth a family worship, and having secondly confirmed it more largely from other Scriptures and grounds of reason, it followeth now according to the method propoled, that we shew in the third place, how particularly the Scripture describeth wherein it doth consist, whereby it will further appear to be of God. The Scripture describeth it four ways.

1. In general it is called in *Abraham* and *Joshuas* Case, *keeping the way of Lord*, *serving the Lord*, very comprehensive expressions, taking in much, and here its *sanctifying of the Sabbath*; that is, performing of the duties which are to be discharged for the right sanctifying of that day; we conceive it to be in short, to do these things in a joynt family-way, which a Servant of God may, and ought to do, alone; that is, to pray, read, sing Psalms, &c. or to do in a Domestick way, what Christians in providence cast together may do, as to pray, read, further one anothers edification by repeating of Sermons, spiritual conference, instruction, exhortation, admonition, &c. for they have their tye of Christianity, and this of a Family-relation beside, which doth not abrogate the former, nor derogate from it, but doth further corroborate and add more strength to it, as to make it more necessary and less elective, more frequent and less occasional, and to be now by Domestick rules authoritatively regular for edification, which cannot so be by the simple tye of Christian Communion.

2. It speaketh of particular duties, wherein they should joyn, as first, Here of sanctifying the Sabbath in all the duties of it, adding more to our Family-worship that day then other dayes, as well as to our secret worship, for the Sabbath was to have its double offering. Secondly, Of praying, *Jerem.* 10. *ult.* which is necessarily included in that mourning, mentioned, *Zech.* 12. *A fruit of the poured out Spirit of Grace and Supplications*, so 2 *Sam.* 6. David blessing his family is to be understood of his going before them in prayer to God for a blessing on them, not in common as a publick Prophet, which he did with the People, but as a peculiar duty discharged by him to his family, whereof he was head. Thirdly, Of family fasting, or setting of time apart in the family extraordinarily for Fasting and Prayer, as in *Zech.* 12. in that solemn mourning, and in *Esther* 4. where it is recorded, that she and her maids (who were her family) and all the Jews in *Shushan* (who yet could not have in that place a publick fast) did go about that duty. Fourthly, Of Instruction, a most necessary duty to instruct and teach the family the knowledge of God; the Command goeth expressly on this, *Deuter.* 6. 7. & 11. 19, 20. where we commanded to talk of the Law within the House, to teach it our Children diligently, or (as the word is) to whet it on them by catechizing, and to write it on the posts of our Doors, and on the walls of the House, for what end I pray? sure for this very end, that the House might have the means of knowledge in it, and that the knowledge of Gods Law might be taught and learned in it, and will any think that the Walls should teach and the Master be silent?

Especially, seeing it is for the Families behoof, that these things were written? What if some in the Family could not read? which on several accounts might be, then it would follow that they were lost, if there were no more nor other teaching then what was by writing on the walls; when *Abraham* commanded his house to keep the way of the Lord, and to serve him, will any think he did not teach them, who he was, and how he should be served? By proportion other things fit for edification, and as worship to God, come in here, particularly praise, as appeareth by the 30. *Psalm*, intituled *A Psalm or Song at the dedication of Davids house.*

3. The Scripture speaketh of, and holdeth out the duty of the particular members of the Family, and that in reference to the stations they are in, and the relations they sustain and stand under, as of Husband and Wife, that they live together, as the Heirs of the grace of life, and so as their prayers may not be hindred; of parents, that they do not onely provide for their Children temporal things, but that they also bring them up in the nurture and admonition of the Lord, 1 *Timothy* 3. 4. and 12. both Children and Servants are put in together.

4. The Scripture speaketh of ordering of Families by a special Family-discipline and Authority, therefore it is called in *Abraham*, *commanding or charging his Servants to keep the way of the Lord*, and 1 Tim. 3. *a ruling of their own house well*, with some resemblance unto ruling in the Church by Ecclesiastical discipline, with which it is some way compared, as having a fitness, or as being an evidence of fitness, for that.

This Discipline consisteth especially in these three, 1. In making good domestick Laws for Children and Servants in ordering every thing aright, that concerneth the promoting of godliness and edification amongst them, and in timing of things rightly, so as every duty that is to be done in the family, may be done in the beautiful season of it. 2. In putting forth a paternal or parental and masterly authority in carrying on these ends, commanding or charging as *Abraham* did, ruling so as Children and Servants may be kept in subjection; it is very insuitable and no ways allowable, that Masters should command in their own businesse, and onely intreat in the things of God. 3. In exacting an account of obedience and censuring disobedience; *Joshua* and *David* do reprove them in their own house, by vertue of the authority of their headship; *David* will not suffer a wicked person to abide in his house; that is, when commands and rebukes will not do, he will then extrude and put away.

If it be asked here, on whom doth the burden of discharging duties in the Family especially lye, and what is to be thought of *Chaplains*?

Answ. I will not altogether condemn *Chaplains* for certain, Masters may make use of helps, and God at times blesseth it, and that practise of *Ezekias* bringing Families, *Deut.* 12. *verse* 13, 18, 19. (though it was a snare through his own fault to that Levite, who went seeking a place to sojourn in *Judg.* 17. in *Micahs* house) seemeth to insinuate that there hath been, and might have been, some what of this and good if well improved; yet when putting the charge upon Chaplains, either meerly for Masters of Families their own ease, and when they think themselves altogether exoned of that burden, because they have such with them, or when it's

to, because they think less of, and undervalue that duty themselves, or account it below them to catechize and instruct servants, or to pray in their Families, or because they cannot bestow so much time on these duties, who yet can bestow much more idly, that is utterly culpable and inexcusable; the burden lyeth on the Master primarily and chiefly, and therefore he can never denude himself wholly of it, more then of his other necessary affairs, except when more publick affairs call him, or when infirmities impede him; for here the Command saith, thou, to wit, *Master, nor thy Son, nor Servant*, &c. it speaketh directly and immediately to him, because the performance of the duty is especially called for from him; so in that example of *Abraham* it's he that commandeth his houshold to keep the way of the Lord, *Job* himself offereth the sacrifice, *David* will not send home, but goeth himself to bless his house (though they had other wayes much employment if that could excuse) and the man that is to be chosen an elder, is such as ruleth his own house well; having of a Chaplain, will give no great proof of the Masters own dexterity, yet we say, that one may for the better effectuating the end take help, though he cannot altogether devolve the burden on another; yea, we think when the Master is negligent or absent, Duty falleth to be performed by these of the Family, on whom the weight of his affairs doth in his failing or falling short, lye, if qualified; so that amongst other defects they should make up this, or in such a Case the most fit and best qualified in the family ought to be pitched on for this.

From what hath been said Family-worship appeareth to be so convincingly clear, necessary and important a duty, that any Objections or Scruples, that can be moved against it, must needs be but of little weight and importance, and may be easily solved and satisfied: It will not therefore be needful to condescend particularly on them: And as for the advantages that wait on the conscientious and suitable practise of this duty they are many, a few whereof we shall very briefly touch upon: As 1. It hath Gods special approbation, testimony, and commendation, and he hath a great delight and complacency in the diligent and faithful Practisers of it, *Genes.* 18. *verse* 19. 2. It advanceth to a high degree of familiarity with God, and is attended with sweet Communications of his mind as himself thinketh fit, *ibid.* comparing verse 19 with verse 17. and 18. 3. It is readily and often followed with success more or less towards the spiritual good, and edification of Servants and Children, either in the Masters life time, or when he is gone, *Gen.* 18. v. 19. Abraham *will command his children and houshold after him, and they shall keep the way of the Lord, they shall keep* is emphatick and observable; and with promised blessings on the Master, or head of the Family, *ibid. That the Lord may bring upon* Abraham, *that which he hath spoken of him.* 4. It is a notable mean of the propagation and encrease of the knowledge of God: O what plenty of the growth of the knowledge of God might, and would be, in the Church, if all Masters of Families made Conscience of Family-duties? and particularly of catechising and instructing them in the knowledge of the principles of Religion! And what can one Minister do as to this alone in a numerous Congregation, if all, or most, Masters of Families be negligent, who yet must answer to God for the Souls of their Children and Servants, as well as the Minister must for the Souls of all under his Charge; these being under their Charge, as well as the other are under his, as is clear, from

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this same Command. 5. It very much furthers through Gods blessing all the family for profiting by the Ministry of the Word, and for joyning in publick duties of Worship, as is obvious. 6. It procureth, or at least, is a fit, hopeful and promising mean for procuring a suitable discharge of all sorts of Duties, called for from the several Members of the family in their respective capacines. 7. It is notably contributive, through Gods blessing, for preventing many publick scandals in the Church, whereby the Name of God is much dishonoured, and the profession thereof disgraced. 8. The ruling of a mans own house well, doth not a little fit him, that is otherwise qualified for it, and called to it, for ruling in the house of God, 1 *Tim.* 3. 4. And by proportion for other publick Employments; whereof he is capable, and to which he is called. 9. It is waited with sweetly, smiling, quieting and satisfying Reflexions in a strait, and particularly at death; and failings in it (let be utter neglects) are waited then with sad and bitter challenges, as may be gathered from *Davids* last words, 2 Sam. 23. 5. *Although my house be not so with God*, &c. The contrary prejudices either of the utter neglect, or of the careless and overly performance of these family-duties, may be easily discovered by the due consideration of these fore-mentioned, and other such like advantages: And from all that is said on this subject the horrid aggravations of the grievous sin of neglecting family worship so clearly commanded, so much commended and pressed; so much practised by the Saints, held forth to be so advantagious in its practise, and so prejudicial and severely threatned in its neglect, cannot be but at first view obvious to any that will but with ordinary seriousness take notice of them.

Having cleared that this Command is moral, not as to the setting a part of time for duty (which every Command supposeth) but of so much time, particularly stinted and defined in the Command: We come now to see what is specially commanded here; the Command divideth it self in a *Mandat*, or mandatory part in the first words thereof, and in an amplicatory part, wherein it is more fully cleared and pressed: The 1. is, *Remember the Sabbath-day to sanctifie it, or keep it holy*: for the opening up and winning at the clear meaning whereof, we would consider three words.

The first is, what it is to *remember* or (as it is infinitively set down) *remembring* to remember; this is prefixed and would look rather like the inferring of something commanded already, then the new instituting of a command, and so indeed, it seemeth to suppose a day formerly institute and set apart for God (as was hinted before) which by this Command his people are put to mind: It doth beside import these four with a respect it were to four times. First, A constant and continued duty at all times, and in all dayes; that is, that we would remember, that God has set apart a seventh day for himself, and therefore every day we would remember to cast our Affairs so, as they may not be impediments to us in the sanctifying of that day, and we would endeavour alwayes to keep our hearts in such a frame as we may not be discomposed, when that day shall come, and this affirmative part of this Command bindeth *semper* or alway, and its negative *ad semper*, on other dayes as well as on the Sabbath.

2. It importeth a timely preparing for the Sabbath, when it is a coming, or when it draweth near, this *remembring* it calleth for something to be done in reference to it; before it come a man by this is obliged to endeavour to have

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ſame of heart, that he may be ready to meet the Sabbath, and enter kindly to the duties of it, when it ſhal come, or otherways, if it come on him while he is in his common or courſe frame, and not fitted for it, it will ſay he has not been remembring it before it came.

3. *Remembring* importeth an intenſeneſs and ſerioufneſs in going about the duties of the day, when it cometh, and that it ſhould be with all carefulneſs ſanctified, and that men ſhould be mindful of the duties called for, leſt their hearts divert from them, or ſlacken, benſil and grow formal in them; whereby mens inclination to forget this duty, or to be ſuperficial in it, is much hinted at, this word we take to be moral, being a mean for furthering the great duty aimed at of ſanctifying the Lords day, or Sabbath coming.

4. *Remembring* may import this, that the Sabbath even when it is paſt, ſhould not be ſoon forgotten, but that we ſhould look on the Sabbath paſt to remember it, leſt by looſing the fruits of it, when it is by, we make our ſelves guilty of profaning it.

The next word is, *the day of the Sabbath*. By *Sabbath* here is meaned reſt, as it is exponed by the *Apoſtle*, *Hebr.* 4. and that not every reſt, but a holy reſt from our own works, that there may be acceſs to poſitive ſanctifying of that day, for the ſanctifying of that day is the end, and this is but a mean and neceſſary ſuppoſed help, without which the day cannot be ſanctifyed in holy duties, holy duties and our own works being for the time inconſiſtent; beſides, that reſt on this day is not onely called for, as ceaſing from our ordinary affairs in the time of worſhip is called for on any other day, but more eſpecially and ſolemnly in reſpect of the day it ſelf; for at other times our duties require a time for them, and therefore that time cannot be employed in another ordinary work and in worſhip alſo, but here the Lord requireth time and reſt to be ſanctified, and therefore we are to perform holy duties in that time, becauſe it is to be ſanctified; other times and reſts are drawn after worſhip, this time and reſt draweth worſhip neceſſarily after it; hence it was that onely the Jews feaſts were called Sabbaths, I mean religious Sabbaths, not civil or politick, as their years were, becauſe they included a reſt upon deſtination to an holy uſe.

That which is mainly queſtionable here is concerning the day, expreſſed in this Command, concerning which may be asked, 1. What ſort of day, or the *quamdiu*, 2. How often, or the *quoties*. 3. What day of the ſeven or the *quando*. 4. When we are to reckon its beginning.

For Anſwer to the firſt we ſay, There are two ſorts of dayes mentioned in the Scripture, one is artificial of twelve hours, ſo the Jews divided their day, making their hours longer or ſhorter as the day was long or ſhort, but they kept up the number of their hours alway; the other is a natural day, which is a ſeventh part of the week, and containeth twenty four hours, taking in ſo much time as intervneth betwixt the Suns beginning to aſcend, after midnight, the nocturnal Solſtice, till it paſs the Meridional altitude, which is the Suns Vertical point for that day, till it come to that ſame very point of Midnight again, which is the Suns natural courſe every twenty four hours, comprehending both the artificial day, which is from midnight to midday, and the artificial night alſo, which is from midday to midnight again.

The day mentioned here is the natural day, because it's a seventh day, proportionable to each of the six dayes, given unto us, and they with the seventh making up the Week, it must contain as many hours as any of the rest doth; but *the six dayes wherein God made Heaven and Earth*, &c. are natural dayes; therefore the seventh to wit, the day of rest, must be so also.

Let us only for further clearing and for directing our own Practise speak here a word or two more, 1. We say it is a whole natural day, that is, as it's usually employed by us on any of the six Dayes for our own Works, that as we spend so much time in our ordinary Callings on other dayes, so would we employ so much in Gods Worship secret, private, and publick on that day; what proportion of time we use to give, or may and should give ordinarily to our Callings on other dayes, we would give as much to God and his Worship, to our Souls, and our spiritual state on the Lords day or Sabbath.

Therefore, 2. there is not to be understood here a rigid pressing of all these hours to be spent in Duties of immediate Worship, but our Working and Walking time, having a respect to our infirmities, and also to our Duties, lest under pretext of infirmity we incroach upon Gods day, and give him less then we give to our selves, or should and may give him: And so in Scripture they accompted, what is betwixt rising and going to bed, as still the Work of one day, or one dayes Work; for as God in conceding six dayes to us, hath yet so done it, as there may be a Reserve of particular times for Worship called for from us to him every day for keeping up our Communion with him; so on the seventh day doth the Lord allow so much conveniency of sleep and other refreshing, as may be subservient for the main end of the day, these being Works of mercy and necessity, which Christ allowed on the Sabbath, which was made for man, and not man for the Sabbath.

3. Yet care would be had lest under pretext of these we exceed, and apply too much of what is the Lords unnecessarily for our selves and on our lusts; and if we will wake for ordinary business, and keep up on such and such a Dye, other Dayes, yea if we might do it, or others no more strong then we, do it, the pretence of infirmity will not excuse us, especially seeing hardly it can be often instanced, that timeousness at Gods Work in that day, or earnestness and continuance in it, hath proved hurtful, which we may account as a part of Gods blessing on the seventh day, that less meat and sleep may be as refreshful as more at another time; thus much for the *quamdiu*, or the Continuance of the day.

Secondly, it may be enquired how often by vertue of this command that day doth recur? if it be one of seven? or, if it be the very seventh? And so if this day be to be taken definitely for the very seventh day after the Creation, or indefinitely for one day of seven, as the Lord should otherwayes determine, or hath elsewhere determined; a striking then to a day, but not any particular day by vertue of this command, but to such a day as was formerly described or prescribed from the beginning, during the Jewish State, and to such another day as God should after Christs coming reveal unto them, and pitch upon for his service: for taking it for granted, that a Seventh day as moral is commanded, it followeth to be inquired, whether it be the Seventh in number, that is, one of seven, or the seventh in order, that is, the Seventh day?

For answering this we would premit, 1. That there is a great difference between these two; the one, to wit, that there be a Seventh doth concern the matter and substance of piety; the other, to wit, which of these Seven it be, is more circumstantial and is alike, if it be appointed by God, and have the blessing.

2. That it is usual for God in his commands concerning worship, not at first to express a particular definitely, but to deliver it in the bosome of a general indefinitely, mediately, and by clear consequence, as it were several *Species* under one *Genus*.

As for instance, 1. when *Deut.* 12. 5. he commandeth his people to offer their Sacrifices in the place which he should choose, here there is a stinting or astricting of them to the place which God should reveal unto them; this before the Temple was built, tyed them to the Ark, and sometimes to one place, and sometimes to another, as it was removed and placed, till it was brought to *Jerusalem*; but after the Temple was built and chosen for the place, it astricted men to that; yea when the Temple is destroyed, and Christ come, it astricteth men to no place by another, but it obligeth men to worship God every where in spirit and truth: It's true, this is a Ceremonial precept, and will not hold in all things, especially as to its oblition, yet while it stood by a positive Authority or Precept, it sheweth that God may command a particular, as one day of seven, and yet not instantly so determine, but that one and the same command may inforce to diverse dayes at diverse times, upon supposition of Gods manifesting his mind, even as by one command men were astricted successively to diverse places.

2. See it instanced in the second Command, wherein God requireth such a worship, as he himself should prescribe, which is the moral affirmative part of it, and dischargeth all worship by Images, that is, the moral negative part thereof; by vertue whereof Believers were then tyed, to offer Sacrifices, to Circumcise, to keep the Passover, *&c.* but now Believers are tyed to Baptize, to celebrate the Lords Supper, *&c.* yet by vertue of one and the same command; so here, that command which requires the Seventh day from the Jews, may require the First day from us Christians, for the Sabbath, because these particulars are not expresly, directly, and immediately called for by these commands, but indirectly and by consequence, yet this second command tyed the *Jews* to abstain from blood, and to circumcise, before the ceremonial Law was added to them, because these commands were formerly revealed to them, but it tyed them to these accidentally (to say so) and by consequence only, even so we say of the fourth command as to the Seventh day, it being instituted before: consider for this *Exod.* 16. 26. where six dayes for gathering of Manna, & a seventh for rest, are spoken of.

A third Instance is in Tithes, which was the Lords requiring apart of their Means or Substance, as this was apart of their time; he there required the tenth part of their increase, as here he doth the seventh part of their time; yet God, in proportioning their estates, did not particularly limit to any exact and precise order, but as to this proportion of their estates whatever they were; so we say here, had not the day been determined otherwayes then by this command, it would not have implyed any particular definite day of the Seven,

3. We premit, that though the seventh day be called moral, as is expressed in the Command, or understood, yet it is but moral positive, and so alterable at the will of the Law-giver, and therefore the question would not be much different, if acknowledging the seventh day to be commanded to the *Jews*, as well as one of seven, we yet asserted the seventh to be discharged, and one of seven to be still retained. for so one of seven would be binding now, and not the seventh.

4. Yet lest we should seem to admit somewhat changeable in the very Command it self precisely considered, we would put difference betwixt the commanding part of the Law, and its explicatory part; the command may be moral and indefinite, although some things in reasons and motives were not so; as in the preface which inforceth all the commands, & in the promise annexed to the fifth there was something peculiar to that people, yet cannot we cast off all because of that; suppose there had no more been in this fourth Command, but *remember in the day of rest to keep it holy*, that would not have inferred the seventh day, though we think the *Jews*, because of its former sanctification, would have been obliged to keep that day by vertue of this Command: And suppose that in the explications or reasons there may be something added peculiar to that people (which cannot be a seventh day, but at the most (if any thing) the seventh day) yet that which is in the commanding part, will still stand moral, to wit, that the day of rest should be remembred; and if it can be made out that it was determined to the *Jews* to sanctifie the seventh day (though it were in the reasons added) and to us afterward to sanctifie the first day, they will be both found to be a seventh day, and a day of rest, and therefore to be remembred and to be sanctified; this would resolve into the same thing on the matter; yet we conceive it safest to assert that in this Command God hath set apart a seventh day to himself, which is to be sanctified by us by our application of it to holy uses, but doth not by it expresly, directly, and primarily bind to the seventh day, but secondarily and by consequence, to wit, as it was other wayes before declared by him, and so it bindeth now that same way to the sanctifying of the first day of the week, as being now revealed by God, just as in the former instances or examples we touched upon.

That a seventh day (whatever it be which is chosen of God) and not the seventh day in order, is to be sanctifyed by vertue of this Command, as injoyning that, as the substance and matter of it, may be made out by these Arguments.

Arg. 1. That which is the substance of this Command is moral, and bindeth perpetually, as we have formerly proved (for if its substance be not moral, then it self is not so either) but that a seventh day should be sanctified hath been maintained in the Church by the Apostles in their retaining the first day of the week, while the seventh hath been laid by and never used; therefore it was not the seventh, but a seventh day which was primarily commanded in this Command; so that no particular day is instituted here more then any positive service is prescribed in the second Command; yet the observation of what was prescribed, or should be prescribed was included. Even so it is here in reference to that day; and as we may inferr that the second Command injoyned not such and such Ordinances primarily, because they are abolished; and that such as were negative or prohibited, as not making of Images, are moral, because they are continued, and Images are to be rejected; just so may we conclude that a seventh day here was primarily commanded

moded, and is moral because it is continued, and that the seventh was not so commanded, because it is rejected and laid aside.

This Argument especially made out in the designation of the Lords day will prove this; for if that seventh day was the substance of this Command, then either it is to be continued as moral, which were against the current of the New Testament, wherein, as Christ hath set forth different Ordinances, so a different chief solemn time for worship; or we must say that this fourth Command belongeth not to us at all, the contrary whereof we have made out: It must then follow, that it was not the seventh day, but a seventh day which this Command respecteth, which therefore belongeth to us, as it did to the Jews, as well as any other Command (and particularly the second Command) doth.

Arg. 2. If God hath put a difference some way betwixt the Sabbath commanded here, and the day of his own rest, the seventh day, then it would seem its not that day which it commanded: But he hath put a difference, first, in the mandatory part, *Remember*; what? not the seventh day, but the Sabbath day, or day of rest: 2. In the blessing, it is not said, he *blessed the seventh day*, but *the Sabbath*; therefore is that difference so palpable, as being specially intended; whereas if the scope of the Command were only the seventh day, it had been much more clear to have set it down otherwayes; and no other probable reason of the difference can be given.

Arg. 3. Either a seventh day is commanded primarily, and then the seventh but secondarily and consequentially, or the seventh was commanded the *Jews* primarily, and one of seven but consequentially (for both were commanded to them) and the first, to wit, the seventh as being in use before. But it cannot be said that the seventh day was primarily commanded, and one of seven consequentially only, because the general is first commanded, and then the particular; as when God required Tithes of increase and Cattle, by the Command of Tithes he first required the proportion, and then what particular proportion as to order, he himself should carve out to them; and so consequently came in the tenth Beast (which passed under the rod) by a particular command, *Lev.* 27. 32, 33. because there God determined; but if that tenth had not been set down, the general command had but determined upon the tenth of Cattle, as of Sheaves, or bolls of Corn, even so it is as to the day, the Command requireth one of seven primarily: but that it is this seventh, followeth from another determination.

Arg. 4. If the moral grounds and reasons which press this Command do most directly respect a seventh day, and not the seventh; then its not the seventh day, but a seventh day, which is primarily commanded in it (for the reasons bear out especially what is moral in it, and principally intended) but the moral reasons pressing it plead more strongly and directly for a seventh day, and but indirectly for the seventh day as it was then instituted; *Ergo*, &c. That the reasons do directly press a seventh day, and in a manner stick closely to it, may thus be made out.

1. If the reasons equally press on us the first day, and the observation of it (supposing it now to be observed according to Divine warrant) then they do not primarily press the seventh, but the reasons equally press on us the first day, *Ergo*, &c. the major is clear, for the same thing cannot press two different dayes

primarily, nor equally; that the reasons concern us as well as them upon the supposition aforesaid, may thus appear:

1. They are universal, and do not belong to that people more then any other, for the concession of six dayes is to all, and Gods example of resting, concerneth all.

2. If the breaking of that Command be equally sinful to us with them, and strike against the equity of the Command, and Gods example in us as well as in them, then these reasons concern us also; and us as well as them: Now that they do so, and agredge the sin of prophaning our Lords day as they did the sin of prophaning their Sabbath, we must either grant, or we must deny that they concern us at all: Beside the weight of a challenge from the conscience by vertue of them, will put a tender heart out of question of it, seeing God giveth us six dayes to our selves, as he did to them, and his example proposed to us ought to be respected by us, as well as by them, and the same general equity is in both.

3. If the reasons be a sufficient ground of allowance to us for six working dayes together, even the last six of the week, as they were to them for the first six; then they determine not the seventh day to be the day of rest primarily, but a seventh following these six of labour; but they do allow us warrantably to work six dayes, even the last six of the week; *Ergo*, they do not determine the seventh day primarily; the connexion of the major seemeth to be very clear: For first, these must stand and fall together, if the concession (to call it so) concern us in the six working dayes, so must the reservation of a seventh. 2. As the concession concerneth us in the six working dayes, so must the prohibition of work on a seventh of rest, for the one determineth the other, if the concession be for six in number, so must the prohibition be for a seventh in number; but if the concession be of six in order, then it is the seventh that is to be reserved, and if the seventh be related to in the prohibition of work, then the concession must look to the first six dayes, which it doth not, as we have shewed. And therefore 3. seeing the six dayes concession looketh to six in number, so many thou mayest or shalt work together, and no more, the prohibition must also respect the number, to wit, a seventh, and not the seventh day: the minor will be clear to the judicious considerer, by a particular application of the reasons of the fourth Command.

Further, if the concession respect not the number, but the order (as it must, if the prohibition of work on the seventh respect the order and not the number) then 1. what warrant have we for our six work dayes? if it be not here, where is it? for sure we cannot take Gods time without his order and warrant: 2. and more especially, then could not we by vertue of this Command plead allowance for working six dayes different from the first six; if so, we would not be astricted by the Command to sanctifie one (seeing the one inferreth and determineth the other, and they must go together) which were absurd.

Yet again, it may be made out that the reasons press a seventh, and not the seventh by considering the words and force of the consequence in both.

The first reason is, *Six dayes shalt thou labour, but the seventh is the Lords.* 1. It sayeth not, take the first six, but of seven take six to labour, and give the Lord the seventh, for he has reserved it to himself. 2. The same equity is in the inference for a seventh; that is, for the seventh, if not more; he has given thee six, therefore

give

give thou him a seventh, will conclude more formally then give him the seventh; a seventh is the seventh part of time as well as the seventh, which is the equity the Command goeth on. 3. Had the Command intended to infer the seventh primarily, it would have been more clearly expressed thus, hath given thee the first six, therefore give thou him the seventh.

The second reason from Gods example inferreth the same, he wrought six and rested the seventh, do thou so likewise, and so these that work six and rest a seventh (as we now do) follow Gods example, as well as they that wrought six and rested the seventh did.

Arg. 5. If the positive part of the Command must be expounded by the negative, & *contra*, then it concerneth one of seven, and not the seventh: But the first is true. 1. The positive part commandeth a day without respect to its order, therefore the negative doth so, 2. The negative is to be resolved thus, ye shall not work above six, not thus, ye shall not work above the first six, as the event cleareth. 3. If it be not the first six, but six, that is, in the concession, then it is not the seventh, but a seventh that is in the inhibition, but the first is clear, *Ergo*, &c.

Arg. 6. If this Command, for the substance of it, concern us, as being moral, and bind us to the first day, and the sanctifying of it equally, as it obliged the Jews to the seventh; then its one day of seven and not the seventh, which is intended primarily by it: But it bindeth us to the first, *Ergo*, That its moral, and bindeth us now, is cleared. Thus 1. it either bindeth to this day, or to nothing, therefore it primarily granteth six, and not the first six, for labour, and by clear consequence intendeth primarily a seventh, and not the seventh, for a day of rest. 2. If it be a sin against this Command to break the Lords day or Christian Sabbath, and prophane it, then it obligeth us to it, and that directly; for indirectly and by consequence the breach of the Sabbath is a sin against any, or all of the three former commands. 3. If the prophaning of the Sabbath be forbidden on this ground, because it is the Lords (as it is in this Command) then prophaning of the Lords day is equally forbidden in it, because its the Lords, and is now appropriated to him according to his own will. 4. The Testimony of mens Consciences, and the constant challenges of all (when tender) as being guilty of breaking this Command when ever they prophane the Lords day, do convincingly hold forth that this Command concerneth, and are as so many witnesses of it; and consequently prove that it is not the seventh day, but a seventh day, whether instituted, or to be instituted by God, which is the substance of it, and primarily commanded in it; for its never counted a breach of this Command to neglect to sanctifie the seventh day, neither do the Consciences of well-informed Christians challenge for that, though they do most bitterly for the other, as is said.

In sum, suppose now the first day being instituted, that the Command were to sanctifie the Sabbath, we would understand it of the first day, because its already instituted; and the same reasons will inforce it, even so the seventh day came in then, because it was formerly instituted; beside the Sabbatisme signifieth not this or that day, but what day soever, shall be by God solemnly set, or is set apart for holy rest; and the Command will run for our observing the Lords day, supposing its institution as well as it did for that; although it more directly tye them, yet it doth so but as a reason, even as the preface prefixed to all the Commands, and the

promise

promise affixed to the fifth, concern them literally; yet are binding in so far as they are moral, as appeareth by the Apostles applying the last, *Ephes.* 6. 2. without relation to that particular Land or People, but as applicable and common to any Land or People making conscience of obedience to Gods commands.

But here it may be objected, 1. The Jews kept the Seventh day. *Answ.* 1. Not by vertue of this command, but by its prior institution, even as they were obliged to Sacrifices and Circumcision by the second command, though they were not particularly named in it. 2. So we are obliged to the keeping of the First day of the week by this fourth Commandement: yet it followeth not, therefore this is expressly commanded in it, there being indeed no particular day primarily at least instituted in it.

2. It may be objected, But God rested the Seventh day? *Answ.* Gods rest is not principally proposed as the reason of that Seventh day, but that he rested one day, after six imployed in the works of Creation. It's to inferr the number, not the order, otherwaies it would not concern us. 2. The Seventh relateth not to the order of the dayes of the week, one, two, three, &c. but it's called the Seventh with respect to the former Six of work.

Thus much for the *quotier* and *quamdiu*, how often the Sabbath recurreth, and what is the day.

It remaineth here to be inquired what is the beginning of the sanctification of this day (which belongeth to the *quando*) or wherefrom we are to reckon it, seeing it's granted by all to be a natural day; Now it is questioned mainly, whether its beginning is to be reckoned from evening about Sun-setting or darkness, to Sun-setting the next day, or if it be to be reckoned from morning, that is (as we fix it) when the Sun beginneth to ascend towards us after midnight, which is morning largely taken, as its evening largely taken, when the Sun beginneth to decline after mid-day.

In this debate then, we take morning and evening largely, as they divide the whole natural day, so the morning is from twelve at night to twelve in the day, and the evening from twelve in the day to twelve at night: And it must be so here, for 1. *Moses*, *Gen.* 1. divideth the natural day in morning and evening, which two put together, make up the whole day; and these six dayes, made up each of them of morning and evening, are natural dayes, the whole week being divided in seven of them: and that reckoning from Gods example is no doubt proposed for our Imitation in this. Hence the morning watch was before day, and the morning sacrifice about nine of the clock, so the evening sacrifice was about three in the afternoon, and the evening watch about nine at night. 2. It is granted by all, and is clear from this command, that as we account the six working dayes of the week, so must we account the seventh, for one must begin where another endeth; and if one of them begin at the evening or morning, all the rest must do so likewise. 3. We suppose the sanctifying of the ordinary Sabbath was from morning to evening, I say, of the ordinary Sabbath; because for extraordinary Sabbaths, as of the *Passover*. *Exod.* 12. and of the *Atonement*, *Levit.* 23. there were special reasons; and though otherwayes they were to be sanctified as Sabbaths, yet that they were to begin in the evening before, was added as a special solemnity of these solemn times, and therefore the example or instance of these will not be concluded here

here to the prejudice of what we assert, but rather, to the contrary, seeing there is a particular excepting of them from the ordinary rule, and the particular intimation of their beginning in the evening, will rather confirm our assertion, that the ordinary Sabbaths did begin in the morning. 4. Its not questioned, if on the evening before, people should be preparing for the Sabbath following, we laid that this is included in the word *remember*; but if we speak of the Sabbath to begin at the evening before, then it will be comprehended as a part of the very day, and so it will conclude the work or observation of the day to close at the next evening.

We conclive, especially to us Christians, the day is to begin in the morning, as is said, and to continue till the next morning, for which we reason thus.

Arg. 1. As other dayes begin, or as dayes began at the first, so must this, but days ordinarily begin in the morning, *Ergo*, &c.

If the first six of *Moses*'s reckoning begin so, then this beginneth so also, but they do begin so, which may be cleared from *Gen.* 1. where the evening and the morning make the first day after the Creation.

1. If there the morning and the evening do fully divide the natural day, then the morning must go before the evening, every morning being for its own evening: But they do divide the natural day, all being comprehended under six dayes, *Ergo*, &c. the consequence is clear, to natural sense, for the fore-noon, which is the morning must be before the afternoon, which is the evening; the ascending of the Sun is sure before its declining; and seeing the morning natural (to speak so) of the natural day, is from the twelfth hour at night, this must be the beginning of the day.

Again, the question then, being onely, whether to reckon the evening or the morning first; it would seem necessary to reckon the morning first; for if the evening be first that evening must either be, 1. the evening of a day preceeding morning, seeing every evening supposeth a morning to go before it in proper speech (and I suppose the History of the Creation, *Genes.* 1. is not set down in metaphorical terms;) or 2. it must be an evening without a morning, and that in proper speech (here used) is absurd, and seems also to be as impossible in nature, to wit, that there should be a consequent and posterior evening or afternoon, without a preceeding morning or forenoon, as that there should be an effect without a cause; or 3. it must be the evening following its own morning, and so that morning must be lost proceeding the first evening recorded, *Gen.* 1. *The evening and the morning were the first day*; which to affirm would not onely be absurd, but would also manifestly fasten the loss of a dayes time on the Scriptures calculation: and it seemeth hard in all speech and Scripture-phrase, to put evening before its own morning, seeing there must be both morning and evening in each day, neither doth the Scripture speak any way of evening, but when its drawing towards night, which still supposeth the morning of that same day to be passed, or else we must divide the day in the middle of the Artificial day, and make the natural day begin at twelve of the noon day, which will be as much against the Scripture phrase, that reckoneth still the whole Artificial day as belonging to one natural day, the Artificial day and night being the two parts of one whole natural day.

All the force of the opposite reason is this, the evening is first named, *Ergo* it is first. *Answ.* *Moses* his scope is not to shew what part of one day is before another, but to divide one day from another, and to shew what goeth to make a whole day, to wit, an evening and a morning; not a morning alone, but an evening added to the morning which preceeded, that made the first, second, third day, &c. as one would reckon thus, there is a whole day, because there is both evening and morning; In this account its most suitable to begin with the evening, because it presupposeth the morning, and

being added to it, cannot but be a day; whereas it is not so proper to say morning with the evening, as evening now added to its morning compleateth the first day, and evening now being past as the morning before; God did put a period by and with the evening to the First day, it being the evening that compleateth the day, and divideth it from the following day, and not the morning: as one would say, the afternoon with the forenoon maketh a compleat day, and the afternoon or evening is first named, because 1. the day is not compleat without it, seeing it compleateth it; 2. because the day cannot be extended beyond it, now the first day is closed, because the evening of it is come.

Arg. 2. What time of the day God began his rest we must begin ours, but he began his in the morning of the seventh day, the Artificial night having intervened betwixt that and the sixth, which is clear; for 1. Gods resting this day is more then his resting in the other nights of the six dayes, it being granted by all, that he made nothing in the night. 2. There had not otherwise been any intermission betwixt his labour and his rest, which is yet supposed by distinguishing the dayes.

Again, if by vertue of the command of a day to be sanctified, we should begin the night or the evening before; then, these two or three absurdities would follow, 1. Then we would confound the preparation by the word *remember*, and the day together. 2. Then we Christians might also, by vertue of the concession of six dayes for work, begin to work the night before Monday, as the Jew on this supposition might have begun their work the night before Sunday. 3. Then we were almost no sooner to begin the sanctifying of the day, then to break it off for rest, and when its sanctification is closed, as soon to fall to our ordinary callings.

Arg. 3. If by this Command a whole natural day is to be employed for duties of Worship, as another day is employed in our ordinary Callings, then is it to begin in the morning, the antecedent will not be denyed, the consequent is thus made good; if men account all the labour of their working time from one nights rest to another, to belong to one day, then must they begin in the morning, or else they must account what they work after the first evening to belong to another day, but that way of reckoning was never heard of, the twelfth hour belonging to that same day with the first hour.

Again, if by this Command a whole artificial day together (that is, our waking and working time betwixt two nights) be to be employed for Gods worship, then its beginning must be in the morning, for if the latter or following evening belong to this natural day before sleeping time come on, then the even before cannot belong to it; for it cannot have both; but by this Command a whole waking day or an artificial day is to be sanctified together, and the even after it before waking time end as well as the morning: Therefore it must begin in the morning, and so on the evening before.

Further, if by vertue of the concession of six working dayes we may not work the evening after; then the day beginneth in the morning, for the week day following must begin as the Sabbath did; but the former is true, *Ergo*, &c. These things will make out the minor. 1. It can hardly be thought consistent with the Command to work immediately, when it groweth dark before folks rest. 2.

said *Luke* 23. *verse* 56. and 24. *verse* 1. of the Women that stayed from the grave till the first day of the week, that they rested according to the commandment on the Sabbath day, and early in the morning came to the Sepulchre. 3. Because Christ accounteth a whole natural day, that which lasteth till men cannot work. 4. Gods working dayes (to say so) were such, he made not any thing in the evening before the First day. 5. The ordinary phrase, *To morrow is the holy Sabbath, Exod.* 16. 23. *&c.* sheweth that the day present will last till to morrow come, and to morrow is ever by an intervening night: So if on the forbidden day men may not work till to morrow, then that evening belongeth to it by this Command, and if on the sixth day the seventh be not come till to morrow, that is, after the night intervene, then it doth not begin at even, but so it is in these places and phrases.

Yet again, its clear that in all the examples of ordinary Sabbaths keeping and sanctifying in Scripture, they began in the morning: For instance, it is said, *Exod.* 16. 27. *Some of the people went out to gather on the seventh day*, no doubt, in the morning; for they knew well there was none of it to be found any day after the Sunne waxing hot; they might have dressed of it the night before, and not been quarrelled with, they being forbidden gathering on the Sabbath: the proofs of the former Argument give light to this also.

There are yet two Arguments to be added, which do especially belong to us Christians, for clearing the beginning of our Lords day to be in the morning; the first is taken from Christs Resurrection thus:

That day, and that time of the day, ought to be our Sabbath, and the beginning of it when the Lord began to rest after finishing the work of Redemption, and arose; but that was the First day in the week, in the morning, *Ergo*, &c. This bindeth us strongly who take that day on which he arose to be our Christian Sabbath.

The second is taken from the History of Christs Passion and Resurrection together, wherein these things to this purpose are observable; 1. That he was laid in the Grave on Frydays night, being the preparation to the great Sabbath, which followed: 2. That the Women who rested and came not to the Grave till Sunday morning (to use our known names) are said to rest according to the Commandment, as if coming sooner, had not been resting according to it. 3. That his lying in the Grave must be accounted to be some time before the Fryday ended, other wayes he could not have been three dayes in the Grave, and therefore a part of Frydays night is reckoned to the First day, then the whole Sabbath or Saturday is the second, and lastly a part of the night; to wit, from twelve a clock at night, belonging to the First day or Sunday, standeth for the third; and so he arose that morning, while it was yet dark, at which time, or thereabouts, the Women came to the Grave, as soon as they could for the Sabbath, and therefore their Sabbath seventh-day ended then, and the First day Sabbath began.

We now come to the third general question concerning the change, to wit, the change of the seventh day into the First day of the week; where first, we shall sum up what is moral in this Command, and then secondly, by some Propositions clear the change and its consistency with this Command.

To the first then; this Command doth morally and perpetually oblige to these: 1. That there be a solemn time set apart and observed for Worship: 2. That this should be one day of seven: 3. That it should be such a day, the very day, which God commandeth, the Sabbath of his appointment, whatever day it should be; 4. That it be a whole natural day of twenty four hours, yet having an Artificial day together undivided: 5. That six, and no more but six working dayes intervene, and that these be together in a week; and therefore 6. That the Sabbath be a bounding day, dividing one working week from another; if then six working dayes must be in one week, and go together, this will follow also, that the Sabbath must be the first or last day of the seven.

As for the Propositions clearing the change and consistency of it with this command, the first shall be this.

The Sabbath may be changed from the last or seventh day to the first day of the week, without any derogation to this command or inconsistency with it; for all that is moral in it, to wit, a day, and one day of seven, and a bounding seventh day, leaving six for work together, remain untouched by the change: beside, the seventh day not having its institution from this Command expressly and directly, but only accidentally (the particular day whether the Jews seventh day, or the Christians first day of the week being supposed by the fourth Commandment as instituted, or to be instituted elsewhere) as is said, and its first institution, *Gen.* 2. being onely a positive and temporary Law, may be therefore changed; and yet the fourth Commandment keep in ture; we need not insist in further prosecution of this Proposition, much being spoken to it on the matter already.

2. *Propos.* Not only may the seventh be altered from what it was under the Law to another seventh day under the Gospel, but it is meet and convenient from good reasons (even in the Command) that it should be so.

For 1. If these two ages, before Christ, and after him, be looked on as divers Worlds, and if the Redemption by Christ at his coming be accounted the making of the one, as Gods Creation was of the other, then its meet that when the World is renued by Redemption, the Sabbath day should be changed for memory of that, as well as it was instituted at first for the memory of the former, there being the same reason for both: But they are looked on as two distinct worlds, and called so in the plural number, *Heb.* 11. 2. and this last World distinguished from the former, *Heb.* 2. 5. and the redeeming of the one is looked upon as the making of the other, therefore from that day forth the day of rest is to be such as may relate to both, now the day being changed to the first, it remembreth us of Gods rest at the Creation by distinguishing six dayes from the seventh, and it remembreth us of the new Creation by putting Christs Resurrection in the room of the former.

Arg. 2. If the new World be a work as much for the glory of God, and as comfortable to men, when its begun and closed or finished by the work of Redemption as the making of the old World was, then the day of rest of the new World is to be made to relate to that, much more, if the Redemption of the World be more for the glory of God, and for the comfort of men; then by the ground on which the seventh day was at first instituted, its also again to be changed, to wit, the memory of Gods great work; but both the former are true: *Ergo*, or thus, if the ground that made the seventh to be chosen for the Sabbath in the old World be changed in the new, and the ground agree better to another then to it; then it is to be changed: But the ground whereupon the old seventh day was preferred is now changed, & there are grounds of

pref-

prefer another day to it for the same ends; therefore it is meet the day be changed also: Or thus, if the perfecting of the work of Redemption, and the rest of the Mediator after it, be as much to be remembred as the work of Creation and Gods resting after it, then the day is to be changed, but so it is; *Ergo*.

Arg. 3. If by Christ in the new World all the Levitical services be changed, and the Ceremonial Worship of that day; then it is meet that the day also should be changed: 1. For shewing the expiration of that Worship and Law, it being hard to keep that day, and to distinguish it from the Jewish former Worship: 2. To keep Christians more Judaizing, and to abstract them even from former services of the Sabbath now abolished; just as now no particular family hath the Priesthood, as *Levi* had it before, nor no particular Nation hath the Church confined in it, as that of the Jews had (though these were not typical properly) yea, it would be such a day as would point out the evanishing of former Ceremonies, which the inbringing of the first day abundantly doth.

Arg. 4. If the Worship and Ordinances of the new Gospel-world be eminently to hold their Institution of Christ the Mediator, and to be made some way relative to his Redemption past; then it is meet for that end that the Sabbath-day be changed, so as it may be dependant on him as all other worship is, that is moral-positive or positive-moral, and that cannot be done well, if the former day be kept unchanged, at least not so well, as when it is changed; but the former is true, all Gospel-worship holdeth of him Sacraments, Prayer, Praise, Ministry, &c. (now Sacraments, as they seal are not ceremonial, for the Tree of Life was instituted to be a seal of the Covenant of works in the state of Innocency before the fall, while there were no typical Institutions of a Saviour to come, and so Sacraments as they are Seals may be continued, as perpetual pieces of worship, without hazard of typifying a Saviour to come) therefore he instituted new ones, and that with relation to his work of Redemption, considered as past: Hence also his Prayer or Pattern is called the *Lords Prayer*, and his Sacrament of the Supper is called the *Lords Supper*, because instituted by him and relating to him; in this sence it is peculiarly said *Hebr.* 2. 5. That God put in subjection to him the World to come different from what was before, and he is put as the Son in the New Testament in the place of *Moses*, who was the Law-giver and faithful servant in the Old, *Heb.* 3. upon this ground we think that day is called, *Rev.* 1. 10. the *Lords day*, to bring it in a dependance on Jesus Christ, and to make it respect what is past of the work of Redemption.

Arg. 5. If the day of solemn publick worship be a piece of Gods worship, capable of bearing a relation to Christ to come, and falling out under the Mediators Kingdom properly; then when he cometh in the new World, it is meet it should be changed. 1. To shew he is come. 2. To shew he is absolute over the house and worship of God. 3. Some way to preach his Grace and Redemption in the very change of it: But it is a piece of Worship and Tribute of our time (as is said before) and a piece of worship capable of his Institution and Remembrance (therefore called the Lords day) which could not be, were not a day of worship capable of that; and it falleth under the power of Christ, who *Matth.* 12. *Even as the Son of Man is Lord of the Sabbath*: and why is that power pleaded in that particular of the day so often, if it were not to shew, that there is reason by his coming to look on the Sabbath as under him, even as all other worship was; which stood by Gods positive Command, even as this did?

Arg. 6. If by this Command the day of rest from Gods most solemn work be to be our day of rest; then after Christs coming (not so before) not the seventh, but the

first day is to be observed; but by the command the former is true. Again, if that day be to be kept in reference to any solemn work of God, which was the first day after his perfecting it, then the First day is to be kept: but by the command the former is true, because our resting day is to be kept in reference to the work of Redemption, and therefore must be on the First day, which was the day after its closing and perfecting, as to Christs suffering and labour, though not as to its application, even as the seventh was of Gods resting from the work of Creation, though not from his works of Providence.

Arg. 7. If the seventh day which the Jews kept, had any peculiar tye or motive unto them, which by Christ is now taken away, then it was meet that at Christs coming that day should be changed. We would understand here, that there might be somewhat peculiar or typical in their seventh day, and yet nothing so in the fourth Command, which commandeth one of seven, but not the seventh: And though we could not particularly pitch upon what is typical or peculiar in it, yet may we conceive that something there is, as in Tythes, Offerings, &c. though the particular thing which is typified be hardly instructed: As 1. If its beginning was on the evening to them (as some think) the reason of it was peculiar, to wit, their coming out of *Egypt* at evening, *Exod.* 12. And in so far at least it would be peculiar to them; And by Christs rising in the morning is changed.

12. It's pressed peculiarly on the account of Gods redeeming them from *Egypt*, they had that to think on, that sometime they were, where they got not liberty to rest any day, therefore should they ease their Servants, as it is *Deut.* 5. 14, 15. This holdeth especially, if it was on the seventh day that their freedom from *Egypt* began. *Exod.* 12. (which was after that, made the first day of their year, that is, the morrow after they did eat the Passover) as its made probable by some.

3. It was peculiarly discovered to them by Gods raining Manna from Heaven six dayes, and by his with-holding it from them the seventh.

4 It was peculiarly accompanied with special Ceremonial services beyond other dayes.

5. Gods manner of dealing with them before Christ, was to press duties by temporal and external advantages expressly, and more implicitly by spiritual mercies, therefore it was most agreeable to that way and time to press the seventh day on them which minded them of the benefit of Creation; but it's otherwise with the Church under the Gospel: Hence their Sacraments had respect (externally) to their deliverance from *Egypt* and temporal things, whereas ours have respect purely to what is spiritual.

6. The Apostle *Col.* 2. 16. taketh in their Sabbaths with their other dayes, and though he take not in all dayes alike, yet it can hardly be denyed but their seventh-day Sabbath cometh in there, where all the Jewish times are put together: Therefore it would seem there is a type, not in the Command, but in that day, though not properly, yet accidentally in respect of its worship, end, application, &c. complexly taken, and that therefore this seventh-day Sabbath is expired at least, if not repealed, seeing that dayes and times kept by the Jews are enumerate with their other Services which were antiquated; even as when the Apostle condemneth

neth difference about meat or drink, his meaning is not to condemn, what difference is made in the Lords Supper in the New Teſtament, but what is from the Old, ſo may the ſame be ſaid of dayes; Its their old difference he cryeth down.

Propoſ. 3. As its meet that the day of Worſhip under the Goſpel, ſhould be another then what was under the Law; and ſhould therefore be changed; ſo its meet that the change ſhould be into the Firſt day of the week, and to no other day. For,

1. No other day has been honoured with ſo many Goſpel priviledges, as 1. With Chriſts Reſurrection, *Matth.* 28. It was the Firſt day of his victory and reſt: 2. With Chriſts appearing twice, at leaſt, on it to his Diſciples, ſingling it out from other dayes; or his appearing is for no purpoſe particularly recorded by the Evangeliſt *John* to have been on that day, if there were not ſomething remarkable in it beſide what is in another day: 3. The Spirits giving at *Pentecoſt*, *Act.* 2. will be found to be on the Firſt day of the week, now no other day can claim ſo many priviledges, and ſo many wayes relate to Chriſt.

2. If the ground, upon which the ſeventh day under the Law was preferred during that World, do in this renewing of the World agree onely to the firſt day of the week; then is the firſt day to ſucceed; but theſe grounds proportionally agree onely to the firſt day under the Goſpel, which agreed to the ſeventh under the Law. *Ergo.*

That which made the ſeventh day preferrable was. 1. That God had ended all his works on the ſixth, and reſted the ſeventh; It was the firſt day after the Creation; ſo the firſt day of the Week is that day on which Chriſt roſe (having perfected the work of Redemption, and obtained victory over death, under whoſe power ſome way for a time his body was before that) and was thereby manifeſtly declared to be the Son of God, to wit, by his Reſurrection from the dead, *Rom.* 1. 4.

2. The force of the example will hold here: God made the World in ſix dayes, and reſted the ſeventh, therefore reſt ye with him; ſo Chriſt having for a time ſuffered, fully overcame the firſt day, and began his eſtate of exaltation, therefore reſt with him, and rejoyce that day, it being the beginning of this new joyfull World.

3. No other day can be ſubſtituted in place of the old ſeventh day, reſerving intire the morality of this Command; therefore it muſt be this that is put in the place of that; for this Command requireth, 1. one day of every ſeven, allowing ſix of every ſeven to work, and that together: Now if the day had gone beyond the Sabbath enſuing, it had not been one day of ſeven, if it had been the ſecond, third, or fourth day, then the ſix working dayes had not gone together. But now the firſt being appointed for God next to the ſeventh, God hath his part or tribute called for, and then came ſix working dayes together unto us of that ſame week, and ſo ſtill they run, God hath One, and we have Six of the ſame week.

If it be here objected, that this way, the new World is begun with a Sabbath, whereas the Sabbath cloſed and ended the old World. *Anſw.* 1. Thus God hath no loſs of what he required; for this way, no week wanteth its Sabbath.

2. Its

2. Its most suitable that the old World should end in a Sabbath, and the new begin in a Sabbath, that so the worship of the new (which most distinctly discovereth the change) might the more immediately and convincingly preach the change, which could not so well have been done if working dayes of both had met together, or a working day of the one, and the Sabbath of the other. 3. Though the old Sabbath was the seventh in order from the Creation, yet it was the first day after mans Creation, God beginning as it were, and entring him with that, even so when men are brought into this new World or change, God will begin it with gladness and joy to them.

Propos. 4. The day of solemn publick worship required to be observed by this Command, was really changed from the seventh or last day to the first day of the week, according to the former grounds. That it was really changed, may be made out by these.

1. That the Apostles and primitive Christians after Christs Resurrection and Ascension, had their solemn day for meeting to worship God, yet neither did they by themselves together in practise keep the seventh, nor by command appointed it to be kept, nor gave it the title of the *Lords-day*: Its true, that often they kept it in a sort with the *Jews*, as they did *Pentecost*, for the opportunity of the multitude coming together on these dayes, or to bury it with honour; as they did practise for a time several of the Jewish Rites antiquated for their gaining, and till they were fully informed of their abolition; but in constituted Churches of the Gentiles, we never read that they kept it, but another day.

2. The Apostles and primitive Christians kept and esteemed the first day for their solemn day, beyond and above all dayes, yea, and it onely as the Christian Sabbath. For 1. on that day they used to meet ordinarily, and that not occasionally, but purposely and determinately, as *John* 20. verse 19. and 26. which is clearly the first day. 2. They are purposely together, and not for fear (for fear scattereth) but while they are together, they do for fear shut the doors, being very probably led from the news of the Resurrection to be together, and so gain, *verse* 26. they meet, and Christ with them: And though it may possibly be, that on other dayes they met; yet doubtless this, holdeth forth something peculiar to this day, and some Lesson to be taken from it: That 1. Christs coming to them is especially trysted on that day, and that while they are together. 2. That when they met at any other time, ere he came to them its never said, they were or came together the second, third, or fourth day of the week, but on the first; and wherefore doth the Holy Ghost record that day, or their meeting on that day, when he omitteth the naming of other dayes; but that that day in its Exercises may be especially taken notice of, and though other dayes had been much alike in Exercises to them, yet the recording of this day so often, and omitting the other, intimateth a difference, sure they are not alike in this, so much for the 20. of *John*, which is the first place of Scripture we make use of.

The second is *Acts* 2. 1, 2. Here they are said to be, *all with one accord in one place when Pentecost* came, where its clear, 1. That *Pentecost* was on the first day of the week, for it was the fiftieth day after the Feast of unleavened bread: Now according to the Jews account, their Passover day was on the Sabbath (called *John* 19. 31. an high Sabbath) in which Christ lay all the day in the grave, as appeareth; for that day is called their preparation for the Feast, wherein Christ suffered which is our Friday; reckon how what will be the fiftieth day after, or *Pentecost*, and it will be found to be the first day of the week: And its not only observable for their meeting, but for Gods sending the Spirit on them, as a special blessing of that day, and his countenancing of

their

their worshipping him on it, according to his promiſe; 2. It is clear that they did meet together on this day. 3. That this meeting together was not a daily or ordinary meeting together (for *John* 21. we ſee they went to Fiſhing, and no queſtion ſometimes they went aſunder) for *verſe* 1. Its marked as a thing not ordinary to every day, that on that day they were altogether in one place. 4. It was not a meeting in reference to the *Pentecoſt* feaſt:

For 1. They onely are together, diſtinct from the People. 2. Its not in the Temple, but in ſome other Houſe fit for their meeting together at publick Worship; it muſt be therefore, becauſe that day was the time of their ſolemn meeting, even their Chriſtian Sabbath.

The third place is Acts 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break bread* Paul *preached unto them*, &c. where it is clear:

1. That this meeting was for publick Worship, as the breaking of Bread and Preaching intimateth.

2. That there is ſome obſervableneſs in this Circumſtance, that it was on *the firſt day of the week*, and that that day is mentioned rather then any of the former ſix dayes, in which he had been there at *Troas*. though its more then probable they had meetings and preaching on them alſo; but this is the onely and great difference, that their meetings on theſe dayes were occaſional, and it may be but partial (to ſpeak ſo) but the ſolemn chief fixt meeting of all, was uſually and ordinarily on the firſt day.

3. This coming together on that day for theſe ends is ſpoken of, as a thing that was not new, nor occaſional; but as their cuſtomary, conſtant, known, Practiſe; they came together purpoſely to break bread and to wait on other Ordinances.

4. Its clear, that by ſpecial applying of theſe Exerciſes to that day, and by mentioning of the day for that end, that, that day was their moſt ſolemn day, and that the old ſeventh day was not ſo (at leaſt neceſſarily) imploy'ed by them.

5. Neither is it like, That *Paul*, who was ready to depart, would have ſtayed for the firſt day of the week, if there had not been ſome ſolemn worship in that, or that he would have paſſed the old ſeventh-day Sabbath, eſpecially to marring of his other occaſions had they been equal, if more ſanctification had been required in it, then in the firſt day of the week, or that he would have ſo much inſiſted in religious publick worship on that day, if the former ſeventh had been imployed in that ſervice, but here the Church being conſtituted of believing *Gentiles*, there is no mention of the old Sabbath, but as of another common day of the week;

Yea 6. *Pauls* ſpending this whole day in that ſervice, and continuing his Sermon till midnight (yet accounting it ſtill one day) in ſolemn meeting doth confirm this day to be more then an ordinary day, or then other dayes of the week, as being ſpecially dedicated to theſe Services and Exerciſes, and totally ſpent in them.

7. Its ſaid, that *the Diſciples came together*, they were not ſent for that day, but they came together being called and accuſtomed ſo to do on that day, and as being put to theſe duties by the day, as the proper Exerciſes in which it is to be ſpent.

Hence we may argue; If the Apoſtles and primitive Chriſtians did obſerve the Firſt day of the week, as their prime and chief time for ſolemn publick Worship,

and did paſs over the old ſeventh day, then is the day changed from the ſeventh to the Firſt day of the week, but the firſt is cleared by the former Inſtances, *Erg*, &c

And if theſe meetings on that Firſt day were not ſuch as uſed to be formerly on the ſeventh day, I deſire to know a reaſon: 1. Why their meetings on that day ſhould be particularly recorded rather then their meetings on any other day; and then 2. Why the one is ſo oft mentioned, and the other never, to wit, that they met the ſecond, third day, &c. of the week. Or 3. If their meeting on this Firſt day now (after Chriſts Aſcenſion) be not like his going to the Synagogue on the ſeventh-day Sabbath, and doing ſuch and ſuch things on the Sabbath: that day being moſt frequently mentioned before, whereas now there is deep ſilence of that day, and the firſt day is recorded in its room, neither can the Scriptures ſpeaking of the one, and ſilence in the other be for no purpoſe, or for any other purpoſe.

And as the practiſe of the Church holdeth out the change of the day, ſo doth the Title given, *Rev.* 1. 10 to the firſt day of the week, to wit, the *Lords day* confirm the ſame, whence we argue.

If the Title, which by the Lord and his people was given to the ſeventh-day Sabbath under the Old Teſtament, and under which, and by which, he claimeth a ſeventh-day in this Command; If I ſay that Title in the New Teſtament be not given unto the ſeventh, but unto the Firſt day of the week; then is the day changed from the ſeventh day to the Firſt, and the Firſt falleth now under this command, as the ſeventh formerly did; but the former is true, the Firſt is ſtyled as the ſeventh was, and as this Command ſtyleth and claimeth the day to the Lord to be obſerved for him; therefore now is the Sabbath changed from the ſeventh day to the Firſt day of the Week.

The Titles whereby the Sabbath is diſtinguiſhed from other dayes, and peculiarly claimed and marked by God as his, and that in this ſame Command, muſt certainly evidence that day, which he hath ſet apart and doth claim as he applyeth them: And therefore if theſe Titles be given and applyed to the firſt day now, it muſt needs ſhew a ſucceeding of that day unto the former ſeventh, for during the Obſervation of the ſeventh day theſe Titles were not, nay could not be applyed to the Firſt, no day being then the Lords but the ſeventh.

Now we find that the ſeventh-day Sabbath is in the Old Teſtament ſtyled by the Lord under theſe Titles, and ſo claimed by him. 1. Its called here *the Sabbath of the Lord*, or *to the Lord*, that's the Lords, as contra diſtinguiſhed from the ſix dayes he hath given unto us, a day that he hath right to, and not we, therefore called *the Lords Sabbath*. 2. *Iſaiah* 58. 3. Its claimed by the Lord as his, *my holy day*, which is ſo called 1. to diſtinguiſh it from other days. 2. To ſtamp it with the Lords mark in reſpect of its uſe, for it is not to be applyed to our uſe, but to his own, it being his in a ſpecial manner.

But in the New Teſtament after Chriſts reſurrection, the ſeventh day is not ſo ſtyled and claimed, but the firſt day of the week is, *Rev.* 1. 10. I was (ſaith *John*) in the Spirit on the *Lords day*: In which place theſe things are clear,

1. That

1. That after Christs Ascension, there was a peculiar day belonging to the Lord beside and beyond other dayes.

2. That it was not the old Sabbath, for 1. *Johns* scope being particularly to clear the time of the Vision by the Circumstance of the day, the particular day as distinct from other dayes, to call the Sabbath then used amongst the Jews; the Lords day had more obscured it then cleared it, yea 2. In that its called *the Lord*, according to the phrase of the New Testament, it supposeth some relation to Christ the Mediator, as being derived from him which cannot be said of the seventh day Sabbath.

3. That it was not any indefinite day of the Lord: For, 1. there is great odds betwixt the *Lords day*, and *the day of the Lord*, the former looketh to a constant special right and peculiar interest that God hath in that day beside other dayes, even as when the seventh day was called *his Day* before, the Temple, *his Temple*, the prescribed Service, *his Service*, and the Sacrament of the Supper, *his Supper*, &c. 2. That day would be still dark to the Church if it were indefinite, contrary to *Johns* scope.

4. That it is, and must be such a day as was commonly set apart by Christians to God as his, and that with respect to Christ the Mediator, and such a day as was known to them; And by the former practises it is clear, that this day is the first day of the week, being the Lord Christs day, who now having conquered death; and gotten the victory, He doth therefore claim this day as a tribute to him.

This being clear, that no other day can claim this title, and that the First day hath good ground to claim it, we may put it out of question, that it is the First day or no day, or if it were not the First, that to no purpose were the designation of that day inserted, seeing to no other day hath it been applyed, nor can it be applyed.

This truth has been uncontroverted in all Antiquity, and almost by all Writers (till of late *Gomarus* beginneth to question it) as *Rivet* cleareth on this Command against him.

Now (supposing it as unquestionable that this is the very First day) we are to inquire if the title applyed to this day be the same with that in the Command, and which usually was given to the old seventh-day Sabbath, or that then Lords day.

And it is clear, 1. That this title claimeth this day to God as his Day, it being possessively exprest, as when we say, the Lords Throne, the Lords Altar, the Lords Sabbath, &c.

2. It contra-distinguisheth that day from other dayes, as if they were not so the Lords, but ours, like that in the Command, *Six dayes shalt thou labour*, &c. *but the seventh is the Lords*, so its the Lords in a peculiar way, we having lesser right to imploy that day for our own use then any other day; and this claim of the First day to the Lords, inferreth a condescension or dispensation whereby the last day becometh ours, for had there been two dayes belonging to him, one day could not have been peculiarly called his; in which respect, 1 Cor. 11. *διέκρινον κυριακὸν*, the Lords Supper is distinguished from τὸ ἴδιον δεῖπνον their own Supper; even so the Lords day is distinguished from other dayes.

3. It layeth on a neceſſity of uſing it for the Lord; and not for our ſelves, becauſe its his, and will infer the ſame moral duties and ends which the Command obligeth to.

4. It will infer an appointment of Chriſts, whereby he appropriateth that day to his ſervice, and claimeth it to himſelf; why, becauſe he calleth it his, even as in the fourth Command there is no expreſs inſtitution of the ſeventh day, yet becauſe the ſeventh was called the Lords, and in his former way and diſpenſations intimated as a day to be kept for him, therefore it's underſtood and taken for granted by the Jews to be inſtituted, ſeeing he calleth it his; ſo may we conclude here, that there is an inſtitution and appointment of the Firſt day to be the Lords, becauſe its claimed by him as his, although no ſuch plain expreſs inſtitution be of it as of other Ordinances, it being clear that the inſtitution of dayes is left more generally to be gathered: From all which we may gather the concluſion, to wit, that the Firſt day of the week is ſtiled by the ſame peculiar Titles claimed by the Lord expreſly as his right and due, and upon as valid grounds under the New Teſtament, as the ſeventh day was under the Old; Therefore now the ſeventh day is changed, and the Firſt is come in its room, which was the thing to be proved.

In the laſt room we argue from the Apoſtles Ordinance, 1 *Cor.* 16. 1, 2. concerning contributions for the Saints; *As I have* (ſaith *Paul*) *given order to the Churches of Galatia, even ſo do ye*, that is, *the firſt day of the week let every one of you lay by him*, &c. I ſay we argue thus, That not the ſeventh, but the firſt day, is the chief ſolemn day for worſhip after Chriſts Reſurrection.

If the Firſt day of the week be particularly and eminently pitched on by the Apoſtle, and that in diverſe Churches as the fitteſt time for expreſſing their Charity, then muſt there be ſomewhat eminent in the Firſt day, giving ground for ſuch an appointment and ordinance, as the Apoſtles ſingling that from other dayes for ſuch an end (and no other reaſon can be given, but that that day being more eſpecially and immediately appointed for God, is moſt fit for that duty, which is a Work of Mercy) but its there clear, that the Apoſtle pitcheth ſingularly on that day beſide other dayes, *Ergo*, &c.

For ſtrengthening of the Argument, conſider 1. That it's clear to be the firſt day of the week, ſince that ſame phraſe which is uſed by the Evangeliſts, *Matt.* 28. 1. *Mark* 16. 2. *Luk.* 24. 1. is made uſe of here by the Apoſtle, who no queſtion followeth the Evangeliſts phraſe, yea his following that phraſe may hint at a reaſon, why he commandeth Charity to be on that day, or ſets it apart for that uſe as beyond other dayes, to wit, our Lords Reſurrection.

2. Its clear, that he thinketh it not indifferent what day it be done on, nor that all days are alike, therefore he pitcheth on that day, the firſt day, and that not in one Church onely, but in many.

3. That this is not commended onely to them, but commanded and enjoyned even in reference to the day, and will the Apoſtle load Churches with Commands in that circumſtance without ground, and univerſally (to ſpeak ſo) preſer one day to another, and ſo as he will have uniformity in the very day in the Church of *Corinth*, with other Churches unneceſſarily? Let it not be ſaid, nay not thought.

4. That this day was commanded even in the Churches of *Galatia*, in which Churches he had condemned the obſervation of dayes, whereby it would ſeem to be clear, that he counteth not the preferring of this firſt day, as one of theſe dayes the obſervation

observation whereof is prohibited and condemned by him, nor willeth it to be laid aside; and that purposely he passed the seventh day as amongst these dayes, which were not to be observed and retained but laid aside.

5. That the thing required is a duty of the Sabbath, being a work of mercy, as *Isai.* 58. giving bread to the hungry, is mentioned particularly, as one of the duties of Gods Holy day.

6. That the mentioning of the *First day* of the week must be looked on, as relating to, and as compared with, the practise of keeping solemn meetings on that day, and this Command of doing this on the First day of the week must be more strong, and infer somewhat more being compared with other places, then if such things were not recorded other wayes of the First day.

7. This Command supposeth them to be already acquainted with some special priviledges of the First day beyond others, when he commendeth this as a motive to them to be more charitable, to wit, that it was to be done on that day.

8. That there must be some peculiar thing in this day making it fit, yea more fit for such a purpose, as doing works of Charity on it; rather then on any other: And the Apostles commanding this (and that in many Churches) doth necessarily presuppose a reason why he doth it, drawn from some fitness of this day by another. Now, if we will enquire, no reason can be given but that the seventh-day Sabbath was expired, and that this first day was instituted in its place, for otherwise any day was alike; yea, the seventh-day being the last day of the week, and the day when men usually reckon their weeks succes, it would seem more reasonable for this end, that men at the close of the week should lay up by them, as God had blessed them, then to reserve it, to the beginning of another week, were not the first day more especially to be sanctified then the last, and the last to be accounted but an ordinary working day: The fitness then floweth from this, that the first day of the week being the day of their solemn Communion with God, and with one another, and the day of their partaking most liberally of spiritual blessings from him, that therefore they should be most readily warmed in their affections, and be most liberal in their Communications to such as wanted, especially if we consider the Jews to be parties for whom that Collection or Contribution was; Its the Apostles great Argument, whereby he pleadeth for Charity to the poor Jews from the Christian Gentiles, *Rom.* 15. 26, 27. That the Gentiles were their Debtors in temporals, because they had received spiritual things from them; now this argument is most fresh and powerful, when Believers do on the first day of the week record Gods priviledging them with his Ordinances, and giving them his day in place of the Ordinances and day, which the Jews once had, and yet deriving these unto them by the Jews, I say, this Argument will then be most fresh to incite to that duty in particular.

If any say that it was accidental, that the first day was chosen or named rather then another, because one behoved to be named, and it was alike which: But 1. I demand why is it universal? If it were from one Church onely it might possibly, have been thought so, but he doth call for this duty on that day from more Churches: 2. Why doth he not recommend it, but command it as having more then an indifferency in the very day: And 3. Can it be by guess or accident (to speak so) that so many priviledges are fallen on that day? And that so manie things are recorded of it, and astricted to it by commands, which is not done of, and to, any other dayes: And if one place would not suffice to prove, that the first day and not the seventh day was preferred by the Apostles, as the chief day of solemn publick

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4. That this day was commanded even in the Churches of *Galatia*, in which Churches he had condemned the obſervation of dayes, whereby it would ſeem to be clear, that he counteth not the preferring of this firſt day, as one of theſe dayes the obſervation

obſervation whereof is prohibited and condemned by him, not willeth it to be laid aſide; and that purpoſely he paſſed the ſeventh day as amongſt theſe dayes, which were not to be obſerved and retained but laid aſide.

5. That the thing required is a duty of the Sabbath, being a work of mercy, as *Iſai.* 58. giving bread to the hungry, is mentioned particularly, as one of the duties of Gods Holy day.

6. That the mentioning of the *Firſt day* of the week muſt be looked on, as relating to, and as compared with, the practiſe of keeping ſolemn meetings on that day, and this Command of doing this on the Firſt day of the week muſt be more ſtrong, and infer ſomewhat more being compared with other places, then if ſuch things were not recorded other wayes of the Firſt day.

7. This Command ſuppoſeth them to be already acquainted with ſome ſpecial priviledges of the Firſt day beyond others, when he commendeth this as a motive to them to be more charitable, to wit, that it was to be done on that day.

8. That there muſt be ſome peculiar thing in this day making it fit, yea more fit for ſuch a purpoſe, as doing works of Charity on it; rather then on any other: And the Apoſtles commanding this (and that in many Churches) doth neceſſarily preſuppoſe a reaſon why he doth it, drawn from ſome fitneſs of this day by another. Now, if we will enquire, no reaſon can be given but that the ſeventh-day Sabbath was expired, and that this firſt day was inſtituted in its place, for otherwiſe any day was alike; yea, the ſeventh-day being the laſt day of the week, and the day when men uſually reckon their weeks ſucceſs, it would ſeem more reaſonable for this end, that men at the cloſe of the week ſhould lay up by them, as God had bleſſed them, then to reſerve it, to the beginning of another week, were not the firſt day more eſpecially to be ſanctified then the laſt, and the laſt to be accounted but an ordinary working day: The fitneſs then floweth from this, that the firſt day of the week being the day of their ſolemn Communion with God, and with one another, and the day of their partaking moſt liberally of ſpiritual bleſſings from him, that therefore they ſhould be moſt readily warmed in their affections, and be moſt liberal in their Communications to ſuch as wanted, eſpecially if we conſider the Jews to be parties for whom that Collection or Contribution was; Its the Apoſtles great Argument, whereby he pleadeth for Charity to the poor Jews from the Chriſtian Gentiles, *Rom.* 15. 26, 27. That the Gentiles were their Debtors in temporals, becauſe they had received ſpiritual things from them; now this argument is moſt freſh and powerful, when Believers do on the firſt day of the week record Gods priviledging them with his Ordinances, and giving them his day in place of the Ordinances and day, which the Jews once had, and yet deriving theſe unto them by the Jews, I ſay, this Argument will then be moſt freſh to incite to that duty in particular.

If any ſay that it was accidental, that the firſt day was choſen or named rather then another, becauſe one behoved to be named, and it was alike which: But 1. I demand why is it univerſal? If it were from one Church onely it might poſſibly, have been thought ſo, but he doth call for this duty on that day from more Churches: 2. Why doth he not recommend it, but command it as having more then an indifferency in the very day: And 3. Can it be by gueſs or accident (to ſpeak ſo) that ſo many priviledges are fallen on that day? And that ſo manie things are recorded of it, and aſtricted to it by commands, which is not done of, and to, any other dayes: And if one place would not ſuffice to prove, that the firſt day and not the ſeventh day was preferred by the Apoſtles, as the chief day of ſolemn publick

worship, yet all these things put together must prove a preference in that day, or we must say that the Pen-men of Holy Scripture have been very partial, who have marked many things, and recorded them concerning Gods Worship on that day, and have never so much as once for solemn Service named, what was done on the second, third, fourth, fifth dayes; we must either say, that this is inadvertently done (which were blasphemy considering by what Spirit they wrote) or we must say its done to put a preference on that day, and to shew that its especially to be taken notice of, as the most solemn day for Gods worship by Christians (which is the thing to be confirmed) for, the day that's claimed as the Lords, kept for him, and singularly marked to be priviledged beyond other days, must be his day; but this First day is such. *Ergo*, &c.

Propos 5. This change of the day whereby the seventh is laid aside, and the first substituted in its room, is of divine authority and institution; and not by any meer humane or Ecclesiastick Constitution. I conceive there is indeed no mids here betwixt a Divine Institution, which hath Gods warrant and authority stamped on it, and for Conscience sake is to be observed as being obligatory thereof, and that immediately; and humane or Ecclesiastick Constitutions, which may reach the external man, but in the matters of worship cannot bind the Conscience or impose them as necessary: Now that this change is not by the last, but by the first, we prove these ways.

1. Thus, if it be not humane or Ecclesiastick, then it must be Divine, but it is not humane or Ecclesiastick, *ergo*, its Divine: That it is not humane will appear 1, If it reach the Conscience, and that immediately; then it's not humane but Divine, but it doth so. 2. If no man or Church on Earth have power to alter Gods day, now, nay, nor simply, or at all, then its not humane or Ecclesiastick, but first, none can change it, as we might clear from great absurdities, that would follow. 2. If any Church have this power let them shew it, the Old Church had it not, neither the new, as is cleared in the first question.

2. We proceed to evince this change to be by Divine Institution these four wayes.

1. From reasons flowing from Scripture, or Consequences drawn from it; 1. Thus, where by genuine and native Consequences drawn from Scripture any thing is so imposed, as it cannot without sin be altered or neglected, there is a Divine Institution; but in the change of the seventh-day Sabbath to the First such Consequences may be drawn from Scripture, as will (upon supposition of the change) a strict it to the First day, so as that cannot be altered or neglected without sin, *Ergo*, its of Divine Institution: The question can be only of the *minor*, which is made out from what is said in the third Proposition, thus:

If these very grounds which plead the conveniency of the change simply, do plead the conveniency of that change to the First day, then by clear and unforced Consequence, the first day is chosen and cannot without sin be passed by, altered or neglected, except we say these reasons have no weight; but these very grounds will be found to plead for, and to be applicable to, the First day of the week alonely: and therefore beside all other dayes in the new World it may be called the day, which God specially made, as it is the day of Christs rest from the work of Redemption, answerable to Gods rest after the Creation, &c. and therefore as being

being moſt conducible to that end, the Firſt day cannot be without ſin paſt by, neglected or altered.

2. Thus, if the very day of Chriſts reſt in the new World be to be reſted on, and ſanctified as the Sabbath, then the Firſt day is to be reſted on and ſanctified; but by Analogy from the works of Creation, we may ſee that the Firſt day of reſt after the finiſhing of the work of Redemption is to be ſanctified, *Ergo*, &c. and *Pſalm* 118. is very conſiderable to this purpoſe, wherein there is 1. a Prophecy of Chriſt, 2. Of a day which God hath ſingularly made for us to joy in. 3. That day is the day wherein the rejected ſtone is made the head of the Corner, which day is clear from *Rom.* 1. 4 to be the Reſurrection day, yea, ſuppoſe that day there doth ſignifie the time of the Goſpel, wherein we ſhould joy, yet even that way, the firſt day is by proportion that day eminently, wherein Chriſts Victory was manifeſted, and ſo the day wherein Chriſtians ought eſpecially to rejoyce.

The ſecond way we may reaſon for the change to be by Divine Inſtitution, is from this Command: If (ſuppoſing ſtill a change) by the morality of this Command, the ſeventh can be changed into no day but the firſt day of the week, then is the change into the firſt day, of Divine Inſtitution (for ſo that muſt neceſſarily be, which is by vertue of a Command) but by this Command no other day can be admitted; for each week is divided in ſix working dayes, and theſe together to us, and one of reſt and that to God; now by changing it to the firſt God getteth one, and we ſix and that together; but if the day were the ſecond third, fourth, &c. it would not be ſo; for the ſix working dayes would be interrupted, which is contrary to that morality of the Command, whereby our dayes are diſtinguiſhed from his, that ours, for one week being fully by, we may with the greater freedom give God his.

The third way we take to prove the change of the day to be by Divine Inſtitution is this: If by the practiſe of the Apoſtles, who were guided and inſpired by the Spirit in things belonging to their Office infallibly, this day was obſerved as different from other dayes; then there is a Divine Inſtitution of, and warrant for, this day; but by the practiſe of the Apoſtles this day is celebrated as different from, and preferred to, other dayes, or as Divine, therefore its of Divine Inſtitution: If the Divine practiſe and example of the Apoſtles in things moral and common to all, do not either ſuppoſe a Divine antecedent inſtitution, or infer a ſubſequent, then their practiſe and example, which in theſe things is infallible and unerring, will have no more force then the example of others, which were abſurd, their examples being eſpecially preſſed on us; and if in any thing their example be Divine, it muſt be in this ſo particularly and ſo well circumſtantiated; and where their meeting is not recorded to have been on any other ſecond, third, &c. day, certainly their practiſe muſt be not onely more then nothing, but very ſignificant; and indeed in poſitive worſhip, the Lord hath been pleaſed to be more ſparing (to ſay ſo) and to leave us more to gather from Examples then in negatives, as in the poſitive part of ſwearing, admitting of Church members, in government, baptiſm and admiſſion to the Supper, yet none can ſay that there is no Scripture Inſtitution in theſe, where there may be ſuch grounds or examples.

4. The Divine Inſtitution of the change may be argued from the title thus, if that which is called the *Lords*, be his by Divine Inſtitution and ſeparation from other

other things not ſo called; then this firſt day muſt be his by Divine Inſtitution and ſeparation from other dayes, but all that is called the Lords, is his after this manner: *Ergo*, Let the *minor* be confirmed theſe three wayes; 1. By looking to what is called the Lords generally in the Old Teſtament, as his Houſe, his Altar, his Prieſts, his Tithes, &c. are they not ſtill his, becauſe by him ſeparate for diſtinct uſes in his worſhip: 2. By looking more particularly, how the ſeventh day was called his day, or the Sabbath his, is not this the reaſon, becauſe it was appointed by him for his worſhip beſide other dayes? And can any reaſon agree better to this? 3. By looking how any thing is called the Lords in the New Teſtament, there is no other or better phraſe or deſignation to try by, then that 1 *Cor.* 11. 20, 21. Τὸ κυριακὸν δεῖπνον. is oppoſed to Τὸ ἴδιον δεῖπνον, even as this firſt day, called the *Lords day*, is oppoſed to our dayes or common days, and that is called the *Lords Supper*, becauſe inſtituted by him, for ſuch and ſuch ſpiritual ends and uſes: And therefore there can be no better ground gotten for ſhewing why this is called the Lords day beſide others, then by comparing it with other Scriptures, and if in other things that phraſe import a Divine inſtitution, why not in this? I do not mean that this is an inſtitution, or that it will prove that there muſt be a clear and expreſs inſtitution ſhewn, but I mean this, that it will inferr there is one, and that it is Divine, ſeeing God is to chooſe and not we. We might here again produce the four Witneſſes already atteſted for the morality of this fourth Command, to wit, 1. the general practiſe of primitive Chriſtians, 2. their general opinion and judgement, 3. mens Conſciences, 4. the diſpenſations of God; which will alſo all clearly depone in this, about the change of the day.

Propoſ. 6. Although we know not the peremptory and preciſe time when this day was inſtituted, and the very firſt day ſanctified, nor whether it was immediately by Chriſt, or mediately from him by the Apoſtles inſtituted, which is of no great concernment to the main of its inſtitution; yet we think it moſt probable that our Lord did from the very day of his Reſurrection either himſelf inſtitute it, while as *Acts* 1. v. 3 he taught them what concerned the Kingdom of God; or did inſpire his Apoſtles to obſerve it from that time forth; Becauſe, 1. If it was not then inſtituted, the Church had for ſome time wanted a Sabbath, the ſeventh-day Sabbath being expired by the Reſurrection. 2. The reaſon moving the change and preferring the firſt day before others, as in a nearer capacity of ſanctification for that end, was from that time forth. 3. The Apoſtles practiſe of meeting, and Chriſts keeping with them, hath been from the firſt change, even on the firſt two firſt dayes of the week, *John* 20. verſe 19. 26. 4. All the practiſes and other grounds whereby the change is evidenced, ſuppoſe ſtill the inſtitution to preceed; which maketh it appear to be very ancient.

And ſo we reſume and cloſe theſe ſix propoſitions. 1. The day may be changed from the laſt to the firſt: 2. Its meet it ſhould be ſo, and there is good reaſon for it: 3. It can onely be to one firſt: 4. Its ſo changed actually: 5. Its change is not by Humane, but by Divine inſtitution: 6. Its inſtitution ſeemeth to be from the riſe of the Goſpel Church, and the very day of Chriſts Reſurrection. Hence we infer 1. good warrant, even Gods warrant for imploying the ſeventh-day to our ſelves, ſeeing God ſeeketh but one day in ſeven, and now has choſen and claimeth the firſt. 2. Gods warrant for ſanctifying the firſt day Sabbath or the Lords day as his inſtitution. 3. That the Lords day is to be ſanctified by us Chriſtians, and that by vertue of this Command, as the ſeventh-day was by the Jews on its grounds.

We

We come now to ſpeak of the ſanctification of this day, which is the main thing, and for which all the reſt is intended; we ſhall firſt conſider the precept, and then 2. the reaſons whereby it is inforced.

The precept is, *ſanctify it*, or *keep it holy*, ſanctifying of it is twice mentioned in this Command. 1. In the end, its ſaid God *hallowed* or *ſanctified* it, that is by ſeparation, deſtination, and appointment for holy uſes, and as a part of worſhip, ſo be ſanctified the Temple, Altar, &c. not by infuſing any holineſs in them, but by appointing them for holy uſes: Thus onely God can ſanctifie a day, or any other thing, ſo as to make it a part of worſhip, and no man or power on Earth whatſomever can do that. 2. In the precept it ſelf we are commanded to ſanctifie it, that is, by the application of it unto the uſes wherefore he hath ſet it apart; thus we ſanctify what he hath ſanctified when we uſe it and imploy it, according to his appointment. And ſo we are to conſider, the ſanctifying of this day in theſe duties called for from us on it.

This ſanctification is two wayes ſet down. 3. In its ceſſation and reſt, ſeparating it from other uſes, and ſo keeping it from the common uſes, to which other dayes may and uſe to be applied: 2. In its ſpecial application to and imployment in holy uſes.

For clearneſs, we ſhall conſider this ſanctification. 1. In reſpect of its reſt, what we are to abſtain from: 2. Comparatively, with that ſtrictneſs called for from the Jews: 3. Eminently, what is required more as to holineſs this day then on other dayes wherein alſo the Lords people ſhould be holy? and wherein this goeth beyond theſe? 4. Poſitively, in what duties it ſhould be taken up: 5. Complexly, in reſpect of what is called for to the right ſanctifying of that day before it come on, in the time of it, and after it is paſt, and that in publick and private, and by all relations, Maſter, Servant, &c. and throughout the whole man, thoughts, words, and deeds, and throughout the whole day: 6 Oppoſitively, or negatively, what are the breaches of this Command, and the aggravations of theſe ſins which break it.

Firſt then, we conſider it in its reſt, which is required; and becauſe there are extreams, ſome giving it too little, as the Jews did before the captivity; ſome too much, even to being ſuperſtitious, as the Jews after the Captivity, and the Scribes and Phariſees particularly in Chriſts time did; ſtreaching this reſt too far. We muſt therefore conſider it more narrowly and particularly for quieting of our Conſciences, for the Jews are by the Prophets, *Ezek.* 20. *Jerem.* 17. and by Chriſt, *Matth.* 12. reproved for both extreams reſpectively.

We do then in this matter aſſert firſt, That there is a reſt required here, which is extenſive to a mans words, thoughts, and actions, whereby many things lawful on other dayes become unlawful on this day.

Yet 2. we aſſert, That by this reſt all ſort of actions are not condemned, but only ſuch as are inconſiſtent with the end and ſcope of this Command, as by other Scriptures, and the practiſe of Chriſt and the Saints is clear: we conceive therefore theſe to be permitted.

1. All duties of Piety, as was ſacrificing under the Old Teſtament, or preaching, hearing or going about the Sacraments under the New Teſtament: In which ſenſe, *Matth.* 12. our Lord ſaith, the Prieſts prophaned the Sabbath and were

blameleſs, not that formally they prophaned the Sabbath, or did indeed break that Command, but materially they wrought in killing beaſts, &c. which had been unlawful, had it not been in the exerciſes of piety.

2. All things that have a tendency, as neceſſary helps and means to the performance of the former works of piety, are lawful, as going to the Congregation to hear the Law, calling the Aſſembly for worſhip by Trumpets, or Bells, or by a Voice, journeying, going or riding to Church, &c. becauſe the duties of the Sabbath cannot well be done without ſome of theſe, nor at all without others of them.

If it ſhould be asked here, What that, which is called *a Sabbaths day journey*, *Acts* 1. 12. was among the Jews? and whence it came, and what way may it be ſtinted or limited among Chriſtians? *Anſw.* It was to them 2000. Cubits, which according to the different meaſuring of that diſtance of ground conſiſting of theſe 2000 Cubits by a leſſer or longer Cubit, is reckoned to be more or leſs by learned Men; but all agree (ſays *Goodwin* in his *Moſes* and *Aaron*) in this, that theſe 2000. Cubits was a Sabbath days journey.

It aroſe to be reckoned ſo from theſe grounds; 1. From their expounding, *Exod.* 16. 29. *Let none go out of his place*; thus, Let none go without the bounds of the City, which with its Suburbs was 1000. Cubits, or a mile about. 2. That the Tabernacle of the Congregation was ſo far from the Tents of theſe who pitched about it in the Wilderneſs, *Numb.* 2. as they ſuppoſed; and that the Prieſts kept that diſtance from the people in entering with the Ark into *Jordan*, *Joſ* 3. 4. whence they gathered that a man might ſtill go to the Ark or place of worſhip, as it was then in theſe caſes at a diſtance from them, and no further on the Sabbath day.

But we ſay whatever ſuperſtitiouſly or on cuſtome they took up (for that is but their Tradition) we cannot ſtint a Sabbath dayes journey to ſo many miles, fewer or more, but it muſt be as the man is in providence caſt to reſide further from, or nearer to the place where the Ordinances are diſpenſed; for one may go many miles and not prophane the Sabbath, if he cannot have the publick Ordinances nearer, whereas another may break the Sabbath by going but to his Neighbours door, yea by walking in his own houſe, or to his door, if either it be done idly, or with reſpect to another civil or worldly end, which agreeth not to that day; it is not here remoteneſs or nearneſs, but what ſweyeth us, and what is our end, that we are to try by.

3. All works of mercy are lawful on that day, as laying beſide us ſomething to the poor. 1 *Corinth.* 16. verſe 1. ſending or dealing ſomething to thoſe who are in want, *Iſai.* 58. verſe 7. viſiting others, to comfort, ſtrengthen, or otherwayes to edifie them chriſtianly; though idle and carnal viſits (albeit, alace! too rife) are not permitted.

4. Good Works, as Chriſt ſaith *Matth.* 12. 12. Its lawful to do good or well on the Sabbath, ſuch are giving of Phyſick (when it is neceſſary) bringing of Phyſitians, ſaving a mans life, and taking pains for it, &c. *Luke* 13. (theſe good Works may be claſſed either with Works of mercy before, or with Works of neceſſity that follow, both being good Works as they are Works of mercy, or of neceſſity:)

5. Works of neceſſity, ſuch as feeding Beaſts, leading them to the water, pul-

ling

ling them out of Ditches, when they are fallen into them on that day, and much more preparing honestly sober allowance for the susteining of the body; as the Disciples pluckt the ears of Corn, *Matth.* 12. and the Jews, *Exod.* 16. 23. dressed the Manna on the Sabbath, though they were not to gather it; yet on the sixth day to bake and seethe a part, and to keep a part till the morrow, but not till the day following, and therefore they behoved to dress it also; yea, Jesus Christ went himself to a Feast on the Sabbath, *Luke* 14. (that he might take that opportunity by his spiritual discourse to edifie the Company as he did notably) which he would not have done had it been unlawful to dress any meat on the Sabbath, yet his carriage was such at that Feast most remarkably, that it would be followed as a pattern by such as may be invited by others to eat with them, and shall be disposed to go on the Sabbath: And if this were the design of the inviters and invited, mens eating together on that day would not readily prejudice the sanctification of it, as very often it doth: Such is flying on the Lords day from a destroying enemy, and in other warranted cases, *Matth.* 24. defending our selves against unjust violence, &c.

6. Works of comliness, tending to honest or decent walking, as putting on of clothes honestly, making the house clean from any uncleanness that may fall in it throughout the Sabbath, &c.

By all which Believers have allowance, 1. for piety, 2. for charity, 3. for what is needful for their beasts, 4. what is needful and convenient, or comely for themselves; and more is not necessary: In these the Lord hath not streightned them, neither hath he pinched and pinned them up to absolute necessity, but hath left them to walk by Christian prudence (yet so as they may not exceed) for the Disciples possibly might have endured that hunger, and not pluckt the ears of Corn, or beasts may live a day without water, and not be much the worse, or some sort of Victuals may be provided to be set beside men on the Sabbath needing no dressing or preparing, yea, a man may live on little or nothing for one day: but the Lord hath thought good not to streighten them, so as to make his day and worship a weariness and burden unto them, seeing he hath made the Sabbath for man, to be refreshing to him, and not man for the Sabbath; nor will he have their Consciences to be fettered with inextricable scruples: He leaveth it to men on other days how much to eat and drink by a Christian prudence (yet alloweth them not to exceed even on these) so here there is some latitude left to conscientious reason to walk by; for some may do something at one time, and not at another, yea, one man may take more pains in upholding his body then is called for from another who is stronger, so that its impossible to set particular rules which will agree to all, but men would look, 1. to their end, 2. to their need, 3. to what may conveniently attain the end.

Yet it is needful here to add some qualifications or caveats, lest folk indulge themselves too much, and exceed under the pretext of the former liberty, which the Lord hath condescended to leave men at,

1. That men would see that the necessity be real, that real sickness keepeth at home, that real hazard maketh them flie, or maketh them bide at home. that it be such a necessity as they cannot contrive a way conveniently to evite when it cometh, or could not foresee before it came.

2. Men would ſee that, that neceſſity be not brought on by themſelves; If the thing might have been done at another time that neceſſity will not excuſe; though if the ſin be taken with, and repented of, and Chriſt fled unto for the pardon of it, we may go about the doing that lawfully which ſinfully we have neceſſitated our ſelves unto; as ſuppoſe one had got warning to flie the day before, to bring ſuch a Phyſician, or to provide ſuch drugs, &c. if he did it not, then he ſinneth, yet when neceſſity cometh he may ſtill do it, but not with a good Conſcience, till he firſt acknowledge the former fault of his neglect.

3. It would be adverted, if that thing may be done, as well another time, or may not without prejudice (that is conſiderable) be delayed till the next day; Thus taking or giving of Phyſick on the Lords day, making ordinary civil viſits, beginning voyages, &c. will not ſuſtain and bear weight before God, when folk do them that day, to have their own work day free, and ſo put by the proper duties of the Lords day, for ſome things that may be done the day or dayes following: Thus reſt is commanded *Exod.* 34. 21. even in ſowing time and Harveſt; becauſe the neceſſity is not clear, but dependeth on ordinary providence, and folks are to expect occaſion and opportunities for them afterward.

4. Men would take heed that they have not a tickling complacency that ſuch neceſſities fall on the Sabbath, and be not glad to have diverſions from the proper duties of the day. They would go about ſuch works with a ſort of ſadneſs, though yet with clearneſs and peace of Conſcience as to their lawfulneſs: Therefore Chriſt ſaith to his Diſciples, Matth. 24. 20. *pray that your flight be not on the Sabbath day*; becauſe it would be heavy to Gods people to flie on that day, though it was lawfull.

5. We would ſee that it marr not a ſpiritual frame, and that in doing theſe we turn not to mind the World as on other dayes; There would be ſtill a reſpect to the day in our frame (which is called for in the word *remember*) and even when our hand is otherwayes imployed, the heart ſhould not be taken up with theſe things, but ſo far as is neceſſary to the acting of them.

6. It would be adverted to, that they be done without irregularity, and ſo as not to give offence by them (hence it was that Chriſt ever gave the reaſons of what he did on the Sabbath) leſt others, not knowing our neceſſity, judge us guilty of Sabbath-breaking, or be involved without neceſſity to do the like.

7. Folks would have great reſpect to the end in theſe works, and to the motive which ſwayeth and putteth them on. If it be outward gain or fear of ſome temporal loſs; as if for gaining money a Phyſician ſhould go rather on the Sabbath then on another day to ſave the life of a man; that turneth then to be a ſervile work, and one of his ordinary Week-day calling (to ſpeak ſo:) So if a Miniſter ſhould preach with reſpect to gain or applauſe on the Sabbath, or if any man ſhould make a viſit for a meer civil end, as we viſit on other dayes, without a ſuitable reſpect to ſpiritual edification or furtherance of Piety, it will marr all, and will be found a breach of the Sabbath.

8. We would beware of ſpending too much time in theſe things, but would endeavour timely and quickly to expede and diſpatch them, and rightly to tryſt them;

Dreſſing

Dreſſing of meat, and trimming, adorning, and busking of folks bodies will not be found a well ſpent part of the Sabbath, when it ſhutteth out other duties, and getteth too much time, as it doth with many.

By all which we may ſee what need there is to watch over our ſelves in theſe things, leſt our liberty be turned into licentiouſneſs, and leſt we grow either idle or carnal on that day.

Let us then conſider how far this reſt extendeth: and under it we take in. 1. The reſt of the whole man, outward and inward, in deeds, words, and thoughts. ſo is it *Iſai.* 58. 13. we ſhould not ſpeak our own words (nor by proportion think our own thoughts) nor find our own pleaſures. 2. It goeth through the whole day, for though every minute of the day cannot be applyed to poſitive duties, yet in no minute of it, is it lawful to do another work (inconſiſtent with the qualifications and ſcope aforeſaid) that is the negative part in it, *thou ſhalt do no work*, which bindeth *ad ſemper*. 3. It is to be extended not onely to a mans own perſon, but to all under him, children, ſervants, &c. he muſt be anſwerable for it, that they reſt, and muſt give them no occaſion of work. 4. Its to be extended even to the leaſt work of any ſort, if unneceſſary, as gathering ſticks, ſpeaking our own word, &c. theſe are all breaches of the Sabbath. 5. This reſt extendeth to all actions or ſorts of actions or caſes which are not comprehended under the former exceptions which are permitted, or are conſiſtent with the ſanctifying of the Sabbath: As;

1. All works which tend to our external profit, pleaſure, ſatisfaction, &c. all works of our callings which make for the increaſe of outward gain and profit, ſuch whereby we ordinarily ſuſtain our lives: Theſe *Hebr.* 4. 15. are called our own works, and here its ſuch works as ordinarily are wrought in the reſt of the ſix dayes: So it is doing thy own pleaſure as well as works, *Iſai.* 58.

2. Such works as tend to others external gain or profit as the great motive of them, as Servants may be working for their Maſters profit, and yet prophane the day!

3. Such as are not neceſſary on that day, as ploughing, ſowing, reaping, or gathering in, and that even in Seed-time and Harveſt; and ſo fiſhing, going of mills, &c. when theſe are not done for the very preſerving of life, becauſe they are not neceſſary out of that caſe; neither is there any thing here of an extraordinary diſpenſation that maketh them neceſſary, the weather depending on an ordinary providence, or ordinarily depending on providence, which is to be reverenced: Hence though the weather and ſeaſon be rainy, yet it is not lawful to cut down or gather in Corn on the Sabbath, their hazard in this caſe being common and from an ordinary immediate providence; yet ſuppoſe that a River were carrying away Corn, or that Winds were like to blow them into the Sea, it were lawful in ſuch a caſe to endeavour to prevent that, and preſerve them; becauſe 1. that cometh by ſome more then ordinary diſpenſation of providence in the weather, and affecteth and putteth in hazard this Corn more then others: 2. Becauſe there is no probability of recovering theſe in an ordinary way, though the weather ſhould alter, but there is hope of gathering in of ſuch as are in the fields without that reach of hazard, if the Lord alter the ſeaſon.

4. Such as are for carnal pleaſure or civil ends, thus playing, gaming, much

laughing, &c. being our own works, more especially our own pleasure, are unlawful on that day.

5. Consider that all things are prohibited which marr the end of the day, and are not consistent with the duties thereof; such are buying, selling, &c. out of the cases of pressing necessity; folks cannot be spiritually taken up, and with these also; so playing and gaming is no less consistent with praying, reading, conferring, &c. then ploughing or such like, yea, is much more indispoling for it, and so we do necessarily thereby incapacitate our selves for the duties of the day.

6. All things are forbidden, which consist not with this rest and the duties of worship called for from our selves and others; thus unnecessary journeying, walking, even suppose one could or should be exercised in meditation, is not resting as is required, much less is gadding in companies, in the street, or fields, to the neglect of secret and family duties.

In a word, whatever is not religious and spiritual exercise, or furthering or helping unto what is so, out of the excepted cases; much more whatever is sinful, scandalous or unsuitable on other dayes, or doth divert from, or indispose for the duties of holiness, and the worship of God on that day, is inconsistent with this rest, and so prohibited: for, This rest is not primarily commanded and required for it self, but as conducing and subordinate unto the performing of holy duties in it; therefore our rest is to be regulated, so as may best contribute to that scope, and whatever marreth that, though it should not be work strictly, but idleness, carnalness, or playing, and gaming, and sporting, yet its a breach of this rest; for 1. That is no religious duty; nor 2. tending as a necessary help to it; nor 3. is rest commanded that we should ply in it, but that we should sanctifie it; and 4. playing or sporting cannot be called sanctifying the day; otherwayes we might have no Sabbaths then one, and the prophanest would love them best; 5. playing separateth not the Sabbath from other dayes, more then work doeth; for men play in all: 6. playing is neither a religious duty, it being amongst the most irreligious and prophane; nor a duty of necessity for easing of wearines, which doth not here come by any bodily toyl and labour, but (if there be any) from being exercised in spiritual duties; which, therefore, change and variety will through Gods blessing do, so as the person may be born out in them; nor is there any place for it, except some duty be neglected, therefore its inconsistent with this.

We come to the second way of considering the sanctification required here, and that is by comparing it with that strictness called for from the Jews, and to which they were tyed.

We speak not here of Ceremonials (for so their whole service might be more burdensome then ours, and particularly their Sabbath-services, because they were doubled on that day) but of moral duties; and in that respect we say, that the tye and obligation unto the sanctification of this day is equal and alike unto us with them, which is clear in particulars, for 1. It tyeth us now to as long time, to wit, a natural day of twenty four hours, as it did them then. 2. It restraineth from work and requireth holy rest now, as much as then; for whatever work then struck against the Letter or purpose and scope of the Command, and marred holy duties, doth so still. 3. It requireth positive sanctification by holy duties, as preaching, prayer, meditation, &c. and alloweth not idleness, nor indulgeth time to other un-

unneceſſary works. 4. It requireth as ſpiritual a manner and as ſpiritual a frame in performing of them now as then.

For 1. If the Command be moral, then is there no change in moral duties, for it is the ſame Command to us, that it was to them, ſave in ceremonial things: 2. If the ſame things were allowed to them which are allowed to us, and if no more be allowed to be done by us, then was allowed to be done by them on the Sabbath, then the obſervation in its ſtrictneſs is equal, but the firſt is true, for works of piety, mercy and neceſſity, are allowed to us, and ſo were they to them, as by Chriſts reaſoning againſt them (as being here ſuperſtitious) may appear: yea. 3. our allowances are taken from the practiſe of Chriſt, and his reaſonings with the Phariſees, who in theſe diſputes aimed not to ſhew that more was lawful by his coming then was before, but to ſhew what then was lawful, though they ignorantly or wilfully miſunderſtood the Command, for even then God allowed mercy rather then ſacrifice, &c. which places moſt clearly warrant us in our practiſe. 4. The Service we have now is as ſpiritual, and without all doubt the promiſe of the ſpirit, for keeping up in holy duties as large as formerly, and therefore our improving of it ſhould be no leſs.

Before we proceed, there are ſome Scriptures which ſeem to thwart with, and to be croſs to this, to which we would ſpeak a little for clearing of them; as namely *Exod.* 16. 23, 29. and *Exod.* 35. 3. where it would ſeem that going out of the place dreſſing of meat, and kindling of fire were forbidden, which are allowed to us: To which we ſay. 1. That we ſpeak of the meaning of this fourth Command, if any more was forbidden them by peculiar judicial Laws, that contradicteth not our aſſertion, theſe may be abrogated, while this command ſtandeth. But 2. We conceive that as to theſe things, gathering of ſticks, kindling of fire, dreſſing meat, &c. no more is allowed unto us then unto them: that is, all unneceſſary labour in, and about, theſe is unlawful to us now, and all neceſſary labour in, and about, them was allowed unto, and lawful for them; as may be gathered from Chriſts practiſe, and his reaſoning with the Jews, and from the allowance which was to their Beaſts. In the third place then, we ſay that theſe Scriptures cannot be literally and univerſally underſtood, for it cannot be thought that they went not out of the place, kindled no fire, dreſſed no meat in any caſe; yea the allowance for their neceſſity, and Chriſts going in and partaking, when invited on the Sabbath-day, *Luke* 14. Its like to ſomewhat that was prepared that day, with his defending of his Diſciples practiſe in plucking ears of Corn, and rubbing them, as it is *Luke* 6. 1. (which was a ſort of preparing and dreſſing of that meat) inſinuate the contrary; neither can any thing be gathered from that place; *Exod.* 16. 23. againſt dreſſing of meat ſimply, but rather the contrary, for the *Manna* that remained over what was dreſſed on the ſixth day, was to be laid up till the ſeventh day, or the Sabbath, but not till the day after the Sabbath; and will it not ſuppoſe, that they behooved then to dreſs it on the Sabbath as on other dayes by boyling, at leaſt, for as to grinding of it at Mills, or otherwayes, there was no neceſſity for that on the Sabbath out of ſome extraordinary Caſe (or elſe they had needleſly laid it up) and ſo behoved to have fires to dreſs it with: And therefore that of not dreſſing meat, or not kindling fire, &c. muſt be of what is unneceſſary and for ſervile works, or making gain in mens ordinary particular callings.

But

But to the third way, if any should inquire what more holiness is called for, or can be win at, on the Sabbath then a Believer is called unto on other dayes, he being called to endeavour to be perfectly holy every day? *I Answer*, Although he be called to be perfectly holy, yet not in the holiness of immediate Worship throughout every day: He is to be perfectly holy on other dayes, according to the duties and imployments of these dayes; but on the Lords day he is called to be holy according to the imployments of that day and its duties: The Lords people of old were indeed called to perfect holiness all the week over, but singularly to sanctifie the Sabbath as a part of their universal holiness. 2. Though all the parts of every day should be spent holily, yet some parts more especially, as what parts are spent in Prayer, reading the Scripture, &c. and somewhat more is required of these, who are called to it on a Fasting day, then on other dayes, even so on the Sabbath. 3. There is a difference betwixt a person living holily in the general, and a person who is holy in sanctifying the *Lords day*, though a man should be holy every day, yet is he not to sanctifie every day which is required on this day, whereof we shall now speak.

This dayes sanctification then, we conceive to consist in these:

1. That there is more abstractedness not onely from sinful things, but even from lawful temporal things, required on that day then on other days, a spiritual frame of heart, separating and setting apart a man from ordinary thoughts; Hence we may say, that as the Greek word κοινὸν, signifyeth unclean as well as common, so a common or every day frame of Spirit, will be found unclean for the Sabbath; there must therefore be another frame of heart, different from an ilk a day-frame and suited to that day.

2. This day is to be sanctifyed in respect of the Exercises of it beyond other days, and that necessarily; whereas on some other dayes we may be taken up in some duties of worship arbitrarily, but here necessarily; And men may, and ought, to be holy on other dayes, in their plowing, and other works, but there their Holiness is to be in immediate worship to God, in some thing relating to that alway, such as praying, reading, hearing, conferring, meditating, &c.

3. The sanctification of this day lyeth in this, that it must be wholly sanctified, but parts of other dayes are ordinarily used in religious Service, but this whole day is to be used so, a man should be this whole day throughout, as in the time of praying on other dayes.

4. Duties would be multiplyed that day, more secret and private Prayer, Reading, &c. and more publick Worship; even as there were double Sacrifices that day under the Law, though there were Sacrifices all dayes.

5. There would be in the duties of this day more intenseness of Spirit, and a further degree of spiritual affections, then in these duties of other dayes; because this day is purposely set apart for that end, and by continuance in duties we may attain to more of a spiritual frame; and because not onely the Exercises of Worship, praying, reading and hearing, &c. call to Holiness on this day, as they do on other dayes, but even the very day it self doth call to it; even as on a solemn day of humiliation men ought to be more affected and deeply humbled then on other dayes (though daily they should repent and be humbled) because that day is solemnly set apart for it; so ought our worship to be more intense and solemn this day

suitable

suitable unto it, wherein we are, as it were, dyeted for insisting and persisting in duties of worship; where as these duties in this respect, and in comparison, are on other days, but as starts, worship is here some way the only work of that day.

6. There would be more heavenliness and spiritual sence breathed after that day in the frame of the heart; it would be near God, and the work of the day would be delightsome and sweet, the Sabbath would, as it is *Isaiah* 58. be called a delight, and we would endeavour as it is *Heb.* 4. to enter into his rest, to pass through the outward rest into his, to be within his chambers, yea even in his arms, as it were, all that day.

7. There would be that day more divineness in our Holiness (to speak so) a sort of Majesty by ordinary in our walk, looking like the Sabbath, and like the God of the Sabbath: There would be an exulting in God that day, we would endeavour to have our hearts in a special manner warm in the Exercise of love to him, and to be much in praising of him; our Whole worship would more absolutely and immediately be aimed and levelled at the honour and glory of God, as the end of it, then on other ordinary days, wherein our prayers and other pieces of worship may more immediately respect our own Case and need; but on this day Gods Honour as the end more immediately whatever our own Case be, and that both in heart within and in the nature of our Exercises without; this is to call the Sabbath of the Lord *honourable*, to honour and glorifie him, therein as it is *Is.* 58. a special Majesty being in that days worship by levelling it with extraordinary singleness at Gods praise, even as his name is hallowed or sanctified in Heaven by Angels and perfected Saints. Hence *It's good to give thanks unto thy Name*, &c. beginneth that Psalm of Praise for the Sabbath-day, to wit, the 92. These Duties then that further his praise are more especially for that day.

8. All these reach both words and thoughts, nothing to the hindrance of these is to be admitted neither; there are none of our words and thoughts that day, but they would in a special manner be Gods, and in it we should be spent as his, and endeavour to be within view of Heaven, to make some Essay of glorified Saints exercise there, and to have the Sabbath as a little prelody of that everlasting Sabbath and rest in the bosom of God.

The Fourth way of considering this sanctification is positively, to wit, as to the Duties, wherein the Sabbath is to be spent, which are shortly, all duties of immediate worship, whether they be inward, as meditation, self-examination, heart prayer, either ejaculatory or more continued, heart-sorrow for sins, &c. or outward, as vocal prayer and singing of Psalms, reading the Scriptures and other pious Books, hearing the word, &c. or whether they secret which may be both inward and outward, or private in Families, as reading of the word, conferring on it, repeating Sermons, praying together, &c. or publick, as joyning with the Congregation in prayers and praises, hearing the word read, and the sense given, hearing of Sermons, participating of the Sacraments, when dispensed, joyning in solemn humiliations and thanksgivings, when they fall necessarily or more conveniently to be on the Sabbath; All which and such like are proper duties for that day; to which liberal laying up, and giving for the relief of the poor according to ability, and as God blesseth every man would be added as a suitable

duty of it, though it be no duty of immediate worship.

The fifth way is to consider the sanctification of the Sabbath complexly, before it come, when it's come, and after it's past.

1. Then the night before (not secluding a suitable remembrance throughout the week) remember it 1. by timous leaving of worldly business, it's a great incroachment on the Sabbath, thought too too usual to continue longer at work the night before, then any other night of the week, as if folks would gain the day of rest, out of Saturnsdays night and Mondays morning.

2. By not suffering this little times leaving of work, to be idly spent but being taken up with endeavours, 1. To abstract mind the 2. To from other works as well as the hand; and to have the heart put in a lively frame, mind the work of the day which is coming, and to have a suitableness to it. If ye ask what suitableness we have to it? *Answ.* Endeavour 1. to be as if ye were about to meet God, to tryst, as if it were, visibly with him, and solemnly to treat and enter in marriage with him. 2. To be like Heaven, and in a special manner in some sort to imitate God, as if ye were already entered into his rest, and had rested from your own works. 3. To be as if ye were to dye, and to step into Eternity, for this resting should mind us of that, and was, and is still, specially appointed (though yet no Ceremony) to mind us of Gods separating of us from others for himself, that we may rest eternally with him.

Then 3. for furthering of this, look back on the Week past, and endeavour to have things clear before the Sabbath come, and all by-gone quarrels removed, that there may be no standing controversies against you to begin the Sabbath with.

4. Pray with special solemn seriousness in reference to that day, that ye may have peace for what is past, that ye may be in a right frame for the day; that the Minister may be helped to speak as it becometh; that others may be fitted to heare and joyn; that the Word and other Ordinances may be richly blest of God; and that the mercy of having the Ordinances may be minded, with praise to the gracious giver of them, and suitably improved.

2. When the morning of that sweet and desirable day cometh (after we have fallen asleep in a special manner, as it were in the Lords arms, the night before and left our selves there) 1. we would timely begin the work and be ware that either carnal thoughts get in, or the time be idly slepped over, but I say we would begine the work early; for it's for that end appointed, and sinful thoughts will not be kept out, but by filling the room otherwayes with what is spiritualy profitably. *Shew forth Gods loving kindness in the morning*, saith the Psam for the Sabbath, to wit, the 92. Let therefore the Meditation of somewhat of these, or such like, begin with us, even when we are making ready; 1. somewhat of God himself, whose day it is; 2. of heaven, and that happiness that is there; 3. of the works of God, who gave us and all the world a being, and who only preserveth the same; 4. of Christs redemption, and as closed and perfected on this day; which especially should be minded; that so thinking of our many and great obligations, and of the misery we had been in, had not that work of Redemption intervened, we may begin the day with a due impression of Gods greatness and goodness; of our own sinfulness, weakness, and misery; and of this blessed remedy and out-gate.

2. We

2. We would addreſs our ſelves to ſolemn prayer in ſecret, and that at greater length then on other dayes: and with perſiſting in, to with ſpecial petitions relating to the day, with all the ſeriouſneſs may win it.

3. We would take a view of our own hearts, to ſee how and where we left the night before, and endeavour to have clearneſs betwixt the Lord and us as to our ſtate, and other wayes maintained; and renewed if it was; or attained if it was not.

4. Too much time would not be ſpent in adorning of busking or folks bodies, or in making other proviſions for them, but as the whole of it would be taken up in duties of worſhip (as we have before ſhewed) ſo ſome part of it would be ſet apart for ſecret reading, yea, for ſecret praiſing, thankſgiving, and ſinging, an exerciſe not unbecoming that day, as that fore-cited Pſalm for the Sabbath day, ſheweth.

5. If thou be the Head of a Family, or liveſt in fellowſhip with others, then the family is gravely to be brought together, and every particular member is to joyn with the reſt; And here alſo prayers and other religious duties are to be doubled according to the ceremonial doubling of Sacrifices on the Seventh-day Sabbath under the Law; for in ſecret, in families, and in publick, there would be more that day then in other dayes.

6. Care and inſpection would be taken ſo far as men can reach, that by none in the Society, neither ſecret nor private duties be neglected, nor publick duties abſtained from, but that each may ſtir up one another, and more eſpecially thoſe whoſe places lead them to it, to the ſutable ſanctification of the day in all the duties of it, and withal, it would be looked to, that none of the family be ſuffered to ſtay at home unneceſſarily from the publick worſhip or to be abſent from the family worſhip.

7. Timely (that ye be not by haſte diſcompoſed) come to publick-modeſtly apparrelled (it's a ſhame to ſee how gaudily ſome come to publick worſhip on the Lords day) grave in your walk wary and circumſpect in you words, that they be ſpiritually edifying and ſutable; watch over your eyes, that carnal or wordly looks ſteal you not away, nor diſtemper your hearts; but eſpecially over your hearts, that they were not out of a ſpiritual frame.

8. When ye come to the place of publick worſhip, if it be a while a beginning, be ſtill watchful, and the nearer ye come to it the more watchful; for temptations will be very ready to divert or diſcompoſe, there would be a frequent intermixture of ejaculatory prayers in reference to every thing requiſite for attaining and intertaining this compoſedneſs.

9. When publick worſhip beginneth, ſtudy to be (as *Cornelius* was, *Act.* 10.) preſent to joyn in prayer, and praiſes to hear what God will ſay, to receive it, to lay it up in your hearts, to be ſutably affected with it, and to reſolve through grace to practiſe it; (*for bleſſed are they only who hear the word and do it*): and this would be with delight, aiming aright at the end of the Ordinances, whatever they be, whereof we ſpoke ſomewhat on the ſecond Commandment.

10. When the publick worſhip is as to it's firſt diet cloſed, let not your minds turn carnal, but depart reverently from it, chearing your ſelves in God, fixing the convictions, exhortations, directions, inſtructions, &c. in your mind, as ye have met with them, and be ruminating rather on theſe, then beginning to

gaze or discourse with others on subjects that are not spiritual, and to edification.

11. As soon as ye can win, go in secret and seek to have these things salted and riveted betwixt God and you; and let that be your first work; and let the little time that intervenith betwixt the acts of publick worship till your return, be spent suitably to the day and the end of the duties thereof.

12. When all the publick worship is ended then ye would do according to the preceding tenth Direction; ye would withal retire a while in secret, and reflect on your carriage in publick, and also see what good may be gotten of the day, and if there be any misses, neglects, or failings observed (as if there be a diligent search there will no doubt be) then be humbled, seek pardon through Christ, and resolve through grace to help them afterward; consider what was said, and like the noble *Bereans*, *Act.* 17. put it to the tryal for your confirmation, by your considering and examining the Scriptures cited or spoken of; and endeavour yet more to have your hearts affected in secret with them.

13. Then call your Families and come together after secret seeking of God, and 1. be inquiring of one another what is remembred, that all being put together, ye may be helpful by your memories one to another; 2. ye would do this, not as if it were enough to tell over the words, but that the Doctrines and their Uses may be fixed and ye affected with them: Therefore 3. ye would do this with other duties of reading, singing, and spiritual conference, as the occasion of it shall offer, with prayer to God before and after, being thus exercised till ye go again in secret to close the day as ye began.

14. Duties of Charity would be done, contributions made liberally according to our ability, and relief sent to others as we know their need; which also would be inquired after.

15. Indeavoure to have the heart in a right frame to close the day with, reflecting on our carriage throughout it, fearing to lye down with guilt unpardoned and without some special fruit of the duties of the day; hast not to go to rest sooner that night then on other nights, on design that you may be sooner at work the next day; which smelleth strong of wearying of the Sabbath, and unlonging to have it at an end, of which the Lord complained of old, *Amos* 8. 5. study to lye down with thoughts as you arose, leaving your selves in his arms, with respect to the eternal Sabbath that is coming.

3. When the Sabbath is past, and the next day cometh, cast not by all thoughts of it instantly, but begin your work as having just now ended the Sabbath, fearing to let the relish of it wear away; and indeavouring in your carriage through the Week to retain the stamp and impression of it; especially beware to go to your Callings with a Sabbath dayes guiltiness on you; O indeavour by all means to have that removed! and all the Week through have one eye to the Sabbath past, and another to the Sabbath coming, having still that sounding in your ears, *remember the Sabbath, or the Lords day, to keep it holy*; dieting your souls, as it were, all along the Week, for a course of communion with God in the duties of the next Sabbath.

It will be now safe to know when this command is transgressed (which was the sixth way proposed of considering the sanctification of the Sabbath to wit, positively or negatively) which is done 1. by committing any thing contrary

to

to the *rest* or sanctification of it; 2. by omitting any of the things which are required for the right sanctifying of it; 3. by an unsuitable frame of heart as to the due manner of performing any of these duties required.

We will find the weight of this command yet more fully, by considering it's reasons how it is explicated and pressed: This is done 1. by laying down the equity and extent of it, v. 9, 10. 2. by pressing it from God's example.

As to the first, v. 9. *Six dayes shalt thou labour and do all thy work*: These words may be looked on 1. As an obliging concession, which is indeed very liberal; as if the Lord had said, all dayes are mine, yet I have given thee Six to do all thy work and labour that thou hast to do, therefore give me the Seventh. It is but a small retribution for Six to return a Seventh. 2. As a restriction, thou shalt do whatever work thou hast to do within the Six dayes, but none of it on the Seventh. 3. As a command whereby God distributeth our time, and commandeth Six for our work, and the Seventh for his: And thus these words forbid idleness, and command lawful diligence in these Six dayes, which we conceive here to be implyed.

1. Because God is not carving out what time we may be idle in, but what time we should imploy in our own lawful works as well as in his; for it cannot be thought that he giveth us Six to be idle on; It must therefore be to work on seeing as our life should be taken up in doing either what more immediately concerneth our selves, or what more immediatly concerneth God; so the scope of this command being to proportion our time betwixt these two, what is allowed for either of them, must imply an improving of it for that very end. 2. The opposition also will confirm this; These Six dayes are to be applyed to our work, as the Seventh is to be applyed to Gods, which is more then a permission, and if the negative part be imperative, *in it thou shalt not work*, then the positive, *Six dayes shalt thou work*, may well be understood so also. 3. Gods example will press it for we are to follow it, not only in resting on the Seventh, but also in working in the Six dayes as he did. 4. Working these Six dayes cometh in as a mean to further and fit for the sanctification of the Seventh, for so a man putteth by his business, and has the more freedom for the *rest* on the Seventh, whereas idleness often sinfull necessitateth to the breach of it, and to a desire that it may be gone, *Amos* 8. 5. And thus idleness is reproved here, and diligence commanded under one consideration, to wit, as the remove of the former and practise of the later do capacitate us to give God his due on his own day when it cometh. Even as they are also included in the eight Command, *Thou shalt not Steal*; for as idleness becometh a snare and temptation to a man to steal, and hindereth him from works of Charity and suitable diligence in the works of his lawful Calling, readily preventeth the one, and capactiateth for the other; So is it here, for it's not unusual that the same sin and duty may be forbidden and commanded in diverse commands upon diverse considerations; And this agreeth well both with the words and scope of this command. And 5. according to the holy and wise œconomy of Gods goodness, our labour may be commanded to make his rest to be to us the more relishing and refreshing.

The tenth Verse containeth three things for explication; 1. The Lords claim of the Seventh day, as having reserved that to himself, it's his, it's to him, and

by him & for him separated from other dayes. 2. A consequent flowing from this; Therefore that day is not to be imployed to any of our own works, no not the least, *No manner of work*, no word, no thought nor deed of any such sort under what soever pretext beside the excepted cases. 3. It's extention as to all relations, so to all ranks, Parent and Child, Master and Servant, &c. yea, it's *thou* for thy self, and for all thou hast the oversight and charge of, Sons, Servants, Strangers, yea, and Beasts, not that they are capable of sanctifying a day more then the Beasts in *Nineveh* were of religious fasting, *Jonah* 3. yet this sheweth what ought to be the Masters care, it being for his use that Beasts are put to work; God injoyneth all wayes of abstaining from every thing that is a mans own work on the Sabbath, and will have him solemn in it: In a word, *All within thy gates*, looketh not only to Masters and all in their families or within their doors, but to Magistrates and Governours, and all within their Jurisdiction (Gates being the place of Judgment, & used in Scripture to shew the extent as well as seat of power) that they should see to their sanctifying of this day; and the falling of any under them is their sin when they endeavour not to prevent and amend it: And thus *Nehemiah* understood this command, *Neh.* 13. when he put forth his power, not only in contending with the native Nobles, but even against Strangers, for restraining them from violating this day.

Hence we gather 1. That idleness is a sin, and that they will hardly give God his due on the Seventh day; who are not diligent in the duties of some lawful calling and station for Gods honour and others good through the Six dayes of the Week; and indeed this is often seen, that such are lazie, and careless, and idle on that day, passing it over even as they do other dayes, without any difference at all, except it be that they come to Church.

2. We gather that humane, whether Ecclesiastick or Civil appointment of ordinary fixed days for worship throughout the whole day, beside the Sabbath, will not agree with this command allowing men six for labour. It's true, God might Soveraignly limit men, but where he hath given liberty (if it were but by concession) who can restrain?

Concerning dayes therefore, we lay down these foure: 1. That there can be no solemn feeting apart of any day to any creature; thus Saints dayes are unlawful: for the Sabbath or day of *rest* is to the Lord, and to none other; it being a peculiar piece of worship to him who hath divided time betwixt his worship and our work. And although men should keep the day, and alter the worship, yet this is a taking of that which was once abused, and never enjoyned, for to apply it to God, and wanteth not offence; even as the retaining of other things in worship which have been abused, and are not necessary, is offensive. 2. No man can institute any day, even to the true God, as apart of worship, so as to bind consciences to it, or to equal it with this day: That is apart of Gods royal prerogative, and a thing peculiar to him to sanctifie and bless a day. 3. Even those dayes which are pretended to be set apart to and for God, and yet not as apart of worship, cannot be imposed in a constant and ordinary way (as Anniversary dayes and feasts are) because by an ordinary rule God hath given to man Six dayes for work, except in extrordinary cases he shall please to call for some part of them again. 4. Yet extrordinarily upon occasions of Humiliation, or of Joy, and Thanksgivin

giving dayes, for that time, may be set apart for God, without wronging this concession, even as in extraordinary times we may work, and not rest on the Sabbath day, though ordinarily we may not? This proportioning of time therefore is for the ordinary rule, but yet admitteth of the exception of extraordinary cases.

3. We gather that Masters and Parents ought to have a special oversight of their own Children and Families in the worshipping of God, and that especially in reference to the sanctifying of this day; and that there is a special communion in worshipping of God amongst the several relations of a Family.

4. We gather that Magistrates, and all who have power over others, ought to see to the restraining of Vice, and to the performing of outward duties, particularly such as relate to the sanctification of the Sabbath (as well as to abstain from, and to do such and such things themselves in their own persons) in and by these over whom they have power; and that it's no less scandalous and sinful for a Magistrate not to see that sin be crushed that the Sabbath be sanctified, and the Ordinances of Religion be entertained and received and reverenced in and by those over whom he hath charge, then if he committed such sins himself, then if he discountenanced the Ordinances and break the Sabbath himself, or sufferred his own family or himself to be without the worship of God: Why? because these are within *his gates*, and he is to account for them: He is to rule for God, and their good which is mainly spiritual; he is to be a terrour to evil doers; as well as to be an incouragement to them that do well; and men are according to their places and parts to be forth-coming for God and the good of others. And yet this cannot be called a constraining or forcing of Consciences, for a Magistrate or Master thus to restrain these who are under them; it's but the using of that power, which God hath committed to them to make men to do their duty, and to abstain from dishonouring God, and the punishing of them, if they do other wayes; in which respect he beareth not the Sword in vain.

The 2. and main reason followeth, v. 11. wherein this command is three ways pressed also, 1. By Gods example, who during the space of six dayes wrought (though he might as easily have made all in one day) and rested the Seventh, and not before the Seventh, on which he wrought none; even so it becometh men to do, seeing he intended this for their imitation, and for that end doth propose it here: Gods rest on the Seventh is not absolute and in every respect (for *John* 5. 17. he worketh hitherto, that is, in the works of Providence, sustaining, preserving, and governing the Creatures made by him, and their Actions) but all things needful for the perfecting of the world were then made and finished. (Whence by the way we may gather, that not only all Creatures were made, Angels even these that since turned Devils, *&c.* but that they were made within the Six dayes of Creation, when Heaven, Earth, Sea, and all that was in them was made) Therefore all our works that are necessary to be done in the six working dayes, would be done and ended, that we may rest on the Sabbath as he did.

The 2. way is by his blessing of it. *God blessed the Sabbath day*, which is to be understood not simply in respect of the day, which is not properly capable of blessing, but in respect of the true observers of it, he blesseth it to them and he blesseth them in it, which may be in these three: 1. That the rest of that day shal not

priviledge them in their weeks work, but that their labour shal be therefore blessed, so that they shal gain nothing by observing that day, as the Lord blessed the seventh year, wherein they rested, and yet notwithstanding they were as when they laboured, *Lev.* 25. 20. 21. 22. And it's like that if we will compare such as make Conscience to sanctifie the Sabbath with others, who think and seem to gain by breaking of it, this will be found at the years end to be verified. 2. That the Lord hath set a part that day for a Spiritual blessing, and the Communication of it to his people (so the Bread and Wine are blessed in the Sacrament of the Lords Supper to be a mean of conveying Spiritual blessings to the worthy receivers) *Isa.* 56. and *Psal.* 92. 3. That God will abundantly manifest his gracious presence, and multiply his spiritual blessings that day upon it's due observers, more then on other days wherein he is also sought; as there is this day a double worship both in respect of the Duty, and of the day whereon it's done so there shall be a double blessing beyond what is on other days; in which respect, even prayers in, and towards the Temple (while it stood by divine appointment as a separate place from others) had a blessing beyond prayers in other places; and thus Christ blessed the loaves and the few small fishes, *John* 6. when he made them by multiplication on the matter to feed far beyond their ordinary proportionableness; so service on this day groweth in it's blessing; hence we may see an usual connexion betwixt *Universal* thriving in Religion, Grace and Piety, and suitable obedience to this command, in the tender sanctification of the Sabbath; and withall a reason, why so few make progress in godliness, even little keeping holy the Sabbath as they ought.

The 3. way is by his hallowing it, *wherefore he hallowed it* or *sanctified it*, that is *per modum Appropriandi*, or by way of appointing of it for holy uses, and separating it from other days (as is said): The inference *wherefore* as to the hallowing pointeth at the reason or end wherefore God did it, to wit, that there might thereby be an excitement left to men, to imitate God; and that men might not only have Gods command, but his example also to bind this duty on him.

If it be asked here, why God will have a day set apart for holy Exercises beside other days? It may be answered, 1. It's meet that God be acknowledged Lord of our time, by this Tribut being reserved to himself. 2. Because men having but a finite understanding, beside the now corruption of it, connot be intensely taken up with spiritual and heavenly things and with temporal and earthly things, both at once, or at the same instant; for even *Adam* in innocency could not do that, therefore the Lord hath graciously set apart a day for mans help in that. 3. Its to teach man that his chief end is to converse with God, and to live with him, and that he ought to cary in his own affairs along the week, and order things so as the Sabbath may be duly sanctified, when it shal come in that sweet soul reposing converse with him. 4. To shew man wherein his happiness consisteth, it's even in this, to walk and converse with God, and to be in his worship; this is his rest. 5. To shew the excellency of Religion, and of the Works of Piety, or of Gods Worship, above mens Employments in earthly and wordly things: It was a Sabbath to *Adam* in innocency to be abstracted from his labour for the worship of God; the one is mens toyl, the other is mens spiritual rest and ease, far contrary to that which men in the world ordinarily think and judge.

We

We see now how great and grievous a sin it is to break this command, and with what care this day should be hallowed.

For 1. It's a Command of the first Table, and so the breach of it is, in some respect more then murther, Adultery, Stealing, &c. it's included in the first and great Commandement.

2. Amongst all the commands of the first Table, yea all the commands, this religious observance of the Sabbath, is most forcibly pressed with more reasons, and with more full and particular explication: Because 1. All the commands hang some way on this; and obedience is ordinarily given to them with the same readiness, as this day is employed in Gods Service. 2. It keepeth life, as it were, in all the rest, and when men are cold in this, so are they in all the rest. 3. This tryeth men in their love to God best: If indeed his company and service be more delighted in then the World; And is a notable indication of the frame of the soul; it maketh proof both of their state and frame, as men are usually and habitually on the Sabbath, so in effect are they, as to these.

3. No breach of any command hath more aggravations; for 1. It is against reason and equity, when God hath given us so many and so good reasons for it. 2. It's high Ingratitude, the Sabbath being a Mercy; and a great Mercy indeed it is to be priviledged with access to converse with God a whole day of every week in duties of worship. 3. It's against Love; God's Love hath instituted it, and our Love should in a special manner vent it self to him on it. 4. It's cruelty against our selves; for the Sabbath kept holy, is backed with the promise of of a special blessing, and we by this sin prejudge our selves of that; yea the Sabbath rightly spent is a mean both of holiness and of nearness to God, of conformity to him and of communion with him, it promoteth both: So that it is eminently verified here, that these who sin against this command, sin against, and *forsake their own Mercy.*

4. No sin doth more evidence universal untenderness; and as it's a sin in it self, so it evidenceth, especially when gross, a very sinful and some way Atheistical frame and disposition, as may be gathered from *Neh.* 13.

Vse. 5. It occasioneth and breedeth other sins; it habituateth to sinning, and hardneth against challenges, so that men ordinarily become very gross and loose and fall in scandalous sins, who neglect the sanctification of the Sabbath, which is the quickner and fomenter some way of all duties and knitteth the two Tables of the Law together; hence it cometh to pass, that we often hear men that have turned to be very loose, gross and scandalous (and some of them on Scaffolds and at Gibbets) cry out of Sabbath breaking, imputing the one to the other, as a main cause; for by this sin men grow stout against challenges, and formal in secret duties, and so at length sit quite up.

6 No sin hath more sharp challenges for it, and more sad Judgements avenging it, then sins against this command; have there been any men deeply challenged for sin, or at death (whether ordinary or violent) brought to express and utter their challenges, but sins against this command have been main ones? The slighting of the Lords Sabbath made *Jerusalem* to be burnt with fire *Jer.* 17. last; for this sin they are threatned with terrible plagues; *Ezek.* 20, 21. 24. not only in

temporal things, v. 23, but with spiritual plagues as which they are given up, v. 25. 26. You know that a man was stoned for gathering of sticks on the Sabbath, Numb. 15. see also, Exod. 16. 28. and Ezek. 22. 8. where the Lord accounteth Sabbath-breaking, refusing to keep his Commandements and Laws, and a despising of his holy things; O is it possible, that a man can be well that breaketh the Sabbath, or to whom it is not a delight?

If any should ask here, if indeed the breaches of this command be greater sins then the breaches of the commands of the second Table? and if so, if God will be avenged on these severely?

For Answer (premitting this one word, that in comparing breaches of the commands of the two Tables, we would compare sins of a like nature together, that is, sins of presumption with sins of presumption, and sins of infirmity with sins of infirmity) we say, that a presumptuous sin against the fourth Command, if it were but to go unnecessarily to the door, or to gather sticks, is a greater sin then a presumptuous murther, because it striketh more immediately against God: And that a sin of infirmity against the fourth command, is greater then a sin of infirmity against the sixth. Yet we grant that presumptuous Murther is a greater sin then a sin of infirmity against the fourth command, because presumption and high handedness in the manner of sinning, in a sin little on the matter comparatively, daseth God, as it were, and striketh immediately against him, and so is an additional high aggravation of it; beside What it is in the nature of it: And though our censures against presumptuous breaches of the Sabbath, which are now as great sins as formerly (as is clear from what is just now said) be often more mitigated now under the Gospel, neither was it as we conceive, ordinary to stone the presumptuous prophaneness of the Sabbath, even amongst the Jews; yet will this be no good reasoning; men do not now execute punishments upon Transgressours of the first Table as on Transgressours of the second, therefore Transgressions of the second Table are greater sins then Transgressions of the commands of the first; for so we would be in hazard to postpone all the Laws or Commands of the first Table to these of the second; but we are to consider that temporal punishments are heightened or lessened according as the peace and order of civil Societies may be more or less therein concerned, so that it is not by these measures that we are to make the estimate of the greatness or smalness of sins in the sight of God, and in order to his righteous and absolute judgments, and therefore it's enough that we enquire what God hath done, and will do, and what sinners may expect from him; however men may over-look and pass them by, yet before God they are often taken notice of, and plagued even in this life, and will be for ever hereafter, if they repent not.

We may now therefore in the close, exhort, beseech, obtest and charge you all, as in the sight of God, who is a severe avenger of them, that ye would be aware of the sins whereby this command is transgressed: Particularly guard against.

1. Not preparing for it, or not remembring of it; many prophane the Sabbath, ere they come to publick, yea, before it come, in some respect.

2. Carnal thoughts and a common frame of heart, yea, even to speak so, a particular frame that looketh but to our own condition or ease; As not stirring it self to be over and above that, to be affected with God and his glorious works of Creation and Redemption, to give him praise for his marvellous goodness on that day; there is alas generally little delight and praise in his worship, even on his own holy day.

3. General unedifying discourses, of the news of the time, of health, and other things not necessary to that day.

4. Little

4. Little profiting under the Gospel, and not growing in knowledge and practise; many a Sabbath is thus prophaned, few growing or seeking the blessing of it, or ours.

5. Going to the fields and visiting of Neighbours to put off a piece of time, that so much time may be saved on other dayes of the Week, wherein many men think they have more to do; and not seeking to edifie, or to be edified when they visit. Certainly by this going abroad and running up and down the streets unnecessarily, ye indispose your selves, ye offend others, and tempt them to follow you, ye slight either duties in your families, or in secret, or it may be both, in a great measure; I suppose that if ye made conscience of these, there would not be so much time to go abroad; Take some other day for recreating your selves; If ye say, ye have then somewhat else to do: And have ye nothing to do this day? Or will ye take more boldly from Gods day, then from your own? Is Sacriledge less then taking what is your own? What if all did so gad abroad? (And it may be they have no less reason) What a Sabbath day would we have? There is a remarkable word, *Exod.* 16. 29. that on the Sabbath none might go out of his place, which though it be not to be understood as restraining exercises of piety, or works of necessity and mercy, as we shewed before; yet it would seem to be the meaning of the words, that on that which we call taking the air, and on visiting, there was a restraint thereby intended.

6. Many sitting upon choice in the Church at such a distance that they can scarcely hear, and that they may the more securely confer together on common purposes; so that they do not so much as aim to profit, of whom we may appositely say (as Christ said of the Priests, that they prophaned the Sabbath and were blameless) That they some way keep it and are guilty; many also sleep weary and wander in their thoughts, and are as stones and stammes in the Church.

7. Little ones and boyes going and running up and down playing and making a noise, and servants gadding, all which will be charged on Magistrates, Ministers, Elders, Masters and Parents, who are not conscionably aiming and endeavouring in the diligent use of all suitable means to amend and prevent such abuses, and to punish continuance in them: Especially look to it when few plead or appear against such sins.

8. Much idle loitering over of the Sabbath, doing nothing, and much sleeping it over. Idleness is a sin any day, much more on this day.

9. Little care of sanctifying the Sabbath when men are from home, or when they are not in their own Congregations, when they are not in their own Houses, or have not any to take oversight of them: There is much liberty taken this way, and there are many complaints of it; What my Brethren? Doth not the Sabbath require as strict sanctification abroad as at home?

If any should ask remedies of all these, and such like evils, I know none better then these that are in the Command it self.

The first is *remember*, what? 1. Remember by-gone failings, and repent of them: 2. Remember coming to Judgment, that ye may be found of it in peace as to this or any other guilt, and endeavour to prevent it: 3. Remember to be all the Week over in your worship, and walk, minding it.

A second is, be well imployed throughout the Week, and be not given to idleness or lazines in your particular Callings, nor in spiritual Exercises, there will be no sanctifying of this day without that; be not therefore slothful in business, but fervent in spirit, serving the Lord, *Rom.* 12. 11.

3. See that nothing unbecoming the rest of the day be admitted, no manner, not only of deeds, but of words or thoughts.

4. Let every one take inspection of others, and seriously mind it in your several places, as ye are called.

5. Follow Gods example in other things, as it's proposed to you for your Imitation, and ye will do it the better in this.

6. Aim at the blessing as well as at the duty; hang on himself for life and strength to discharge the duty, and for the blessing, since he is the Author and Bestower of both, and do the duty delightsomly and with joy, through the faith of his blessing; and acknowledge his unspeakable goodness in privileging you with his day, and the worship thereof, still waiting on him, and trusting in him for whatever good may come to you in it.

The Fifth Command.

Exodus 20. 12. *Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.*

OUR Lord Jesus Christ, *Matth.* 22. 39. sumeth up the whole Law in these two words, which he calleth the two great Commandements, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy Neighbour as thy self*, the two legges that Piety in practise walketh upon; the one comprehendeth our duty to God, which runneth through all thee Ten Commands, but doth more eminently exert it self in the first Four, whereof we have spoken: The other containeth our duty to our Neighbour; which is set down more particularly in the last Six Commands, whereof we are now to speak; and however, many do ignorantly and wickedly look on duty to man as somewhat extrinsick to Religion, and duty to God, yet both have the same authority, both are put in one sum of the Law, both are written on Tables of Stone with the Lords own finger, and put within the Ark: And therefore we ought with a proportionable care to inquire what God requireth of us as duty to others, as well as to himself: And we should make no less conscience of obedience to the one then to the other.

Before we come particularly to the fifth Command, we shal speak a little to these two, 1. Why love to God is called the first and great command; and love to our Neighbour the second, and only like to the first, *Matth.* 22. 38. 2. why hath the Lord carved out mens duty to others as well as to himself.

For the former of these, consider in the first place that the commands of the second Table are equal to the commands of the first, in respect of the authority that injoyneth them, he that saith, *Thou shalt have no other Gods before me*, saith also, *Thou shalt not kill, &c. Jam.* 2. 11. In which respect it is said, *Matth.* 22. 39. *the second is like unto this.* 2. If we compare the two Tables together as to the matter contained in them, and the immediate object of each duty commanded, the duties of the first Table are greater, and the duties of the second Table lesser; the one relating more immediately, the other more mediately to Religion, in which respect they express peculiarly our love to God, which is called the first and great com-

command; for the first four commands require that which in its own nature is worship, and is in an immediate way to be given to God; but the duties required in the other six, are not properly, formally and immediately called for as parts of worship to God, though, as they are acknoweledgments of him, they may be consequentially thereto referred.

As to the 2. Why the Lord hath in so short a sum particularly set down our duty to others, as well as to himself and shewed how every one should carry towards another; We would speak to it the rather, that there are six commands in the second Table, and but four in the first Table, and the Lords commending the duties of the second Table hath said, *the second is like unto the first*, because he would have it in our careful observance, going along with the first; And the Apostles as well as the Lord, in pressing holiness, do ordinarily instance in the duties of the second Table, as *Luke* 10. 26. *What is written in the Law? how readest thou? Matth.* 5. 27. *thou shalt not commit Adultery, &c. Rom.* 13. 8. 9. 10. *Jam.* 2. 8. 11. *&c.* And the reasons of it may be these: 1. To teach his people that it is his will, that they should be holy in all manner of conversation; therefore there is no piece of duty called for, but it is comprehended in a command, even the least thing, eating, drinking, and whatsoever they do, 1 *Cor.* 10. 31. 1 *Pet.* 1. 15. 16. he would have them careful to be holy not only in the Church, but also in the Market, in the shop, at home, abroad, not only in prayer, but at the plough, &c. 2. To hold out the great extent of holiness, or what holiness he requireth in his people; It was a great mistake in the *Pharisees*, that they placed the main part of Religion in the performance of external duties of the first Table; whereas the Lord layeth both Tables together, to tell that they must march up together in our practise, and that it will not be Holiness in it's self, and in Gods account to perform the one without the other; 3. Because the Lord would have his Law a perfect Rule, that the man of God might be perfect, throughly furnished to every good word and work. 2 *Tim.* 3. 17. therefore is the second Table given, that we may know how to walk towards others as well as towards God, that Masters may know their duty, Servants theirs, &c. and that none are left to an arbitrariness therein, but that all are tyed to a Rule: 4. Because men are ready to slight holiness in reference to the second Table; hence there will be some kind of awe of God on men, in reference to the duties of the first Table, so that they dare not altogether neglect prayer, hearing the word, &c. and yet they will make little or no conscience of loving their neighbour, or of shewing mercy, as we see in the *Pharisee*: 5. Because it is no less necessary for Christians living together or to their Being and well being and mutual thriving, that they do duty one of them to another with respect to the command, then that they all do their duty to him; how else can folks live well together in a Family or other Societies, if each therein do not duty to another? the neglect of this makes them as a house divided against it self, which cannot stand; 6. That the Lord may have the more clear and convincing ground of challenge against such as slight these commands, and live in envy, malice, oppression, &c. for none can say he knew not these to be sins, *Mic.* 6. 7. *The Lord hath shewed thee, O man, what is good, that thou do Justice, and love Mercy, &c.* and he beginneth at the Duties of the second Table, the more to stop their mouths: If they should say, they knew not that they should be holy, or how to be holy in

these, he had it to say, that he had told them: For these, and such like reasons, the Lord hath been so particular in, and hath added his Authority unto, the commands of the second Table as well as to these of the first, that we may lay the greater weight on them.

From the Connection of the two Tables, we may observe these three generals, first, That there is no part of a mans conversation in reference to his walk with others as well as God, what ever be his Calling or Station, but he ought to be Religious and holy in it; God hath directed men how to carry in all things. 2. That it is a necessary part of Religion in respect of the command of God enjoyning it, and in order to our thriving in holiness, to be conscientious in duties to others, as well as in immediate duties to God, who in his Law requireth both. 3. That where kindly and true Obedience is given to the first Table, Obedience will be given to the second also, where Conscience putteth to pray and keep the Sabbath, it will also put to do duty to our Neighbour; he purposely putteth these together in the Gospel, when the *Pharisees* would separate them, and what God hath conjoyned let no man put asunder.

It may be here inquired: what it is to be religious in these common duties we owe to others? *Answ.* Though we cannot instance in any thing, wherein Religion hath not it's place; yet we shal pitch on a few things, that it more especially implyeth: And 1. It is necessary that the manner of the duty be commanded, and 2. That respect be had to the command in the doing of it, a man must not only provide for his Family, but he must do it religiously; a Master must not use his Servants, as he pleaseth, the Servant must not abuse the Masters simplicity, but obey in fear and trembling, &c. *Ephes.* 6. 5. *Col.* 3. 22. in which places the Apostle presseth Servants to look to these things, while many of them had Heathen Masters (and what is spoken to them may be applyed to all, in all Callings and Stations, and serve to direct how to be religious in common duties). And 1. As to the end, it is required, that they serve not men only, but the Lord, and so eye his glory, the adorning of the Gospel, the edification of others, there being nothing we do, wherein we ought not to have an higher end then our selves or men. 2. That they have a religious Motive in their Service, implyed in these words, *not with eye Service, as men pleasers*, but as doing Service to the Lord in obedience to him, and not to men; not so much because their Masters command, as because God commandeth; not for the fashion nor meerly for profit, but because commanded of God. 3. That for the manner it be in singleness of heart chearfully and readily. 4. That respect be had to the promise as well as to the command, for their through bearing in their Service, and for their Encouragement in the Faith of their being accepted through Christ as it is *Ephes.* 6. 8. *Col.* 3. 24. else it were a sad thing for a Christian servant to be in hard Service, and have no more to expect but a hut of meat and a penny-hire from men, but Christian servants may eye the heavenly reward in sweeping the house, as well as in the religious duties of Gods immediate worship.

For helps to understand the commands of the second Table, we may consider these four Scriptures, which will hold out so many rules for that end: The 1. and principal one is *Mat.* 22. 39. *Thou shalt love thy Neighbour as thy self*, which sheweth that there should be a warmness of affection in us to our neighbour, opposite to hatred (*Levit.* 19. 17. 18.) revenge, malice, inward grudging; and no doubt this warmness of love, making a man measure his duty to others by the love he hath to himself, will notably help to understand and observe all the duties of the second Table. The 2. is *Mat.* 7. 12. *Therefore all things, whatsoever ye would that men should*

should do to you, do ye even so to them, which is a rule of general equity, and is opposite to partiality and self-love, which undermineth all the duties of the second Table: and this is of a general and universal extent, to all persons and things, such as buying and selling, to duties betwixt man and wife, neighbour and neighbour, Master and Servant, &c. The 3. is *Philip.* 2. 4. *Look not every man on his own things, but every man also on the things of others*, a notable effect of love, not only to wish well to our neighbours, but to seek and procure their good, and it is opposite to selfishness and regardlesness of the good of others, if we be well our selves. The 4. is *Rom.* 12. 10. *Be kindly affectionate one to another with brotherly love in honour preferring one another*, be kindly to, and manifest your esteem of, your Neighbour, not in a complementing way, but really and heartily, which by *James* is called the *fulfilling of the Law*, and by the Apostle *John* the *old* and *new commandement*, wherein there is more Religion then many are aware of, more then in knowledg, speculations and empty notions: but oh! How short are we in these more common duties, that lye, as it were, among our feet? We come now to the Fifth command, which is the first of the second Table, and it containeth 1. a precept. 2. a Promise, and so it is called by the Apostle *Ephes.* 6. 2. *the first Command with promise*, which must be upon one of these grounds, either 1. because it is the first command that hath a particular promise, that promise in the Second command being general & applicable (as it is actually applyed there) to all the commands, or 2. because this is the first command of the second Table; and often in the new Testament the commands are reckoned and instanced by that Table, especially when duties betwixt man and man are pressed: And if it be said, that it is the only command of the second Table, that hath a promise, it is answered, it is the only command that hath an expres promise: Beside it is not absurd to read it thus, it is the first command (*i. e.*) of the second Table; and to press it the more, the promise added to it is mentioned; so that to urge obedience to it the more strongly, it is not only the first Command, saith the Apostle of the second Table, but it hath a promise also added to it: And this certainly is the Apostles scope to press its observation.

In the precept we are 1. To consider the Object, *Father and Mother*: 2. The Duty, *honour*. 1. Again, concerning the first, it is to be considered that this Command in its scope respecteth the duty that we owe to all Relations, whether they be above us, inferiour to us, or equal with us: This is clear from Christs summing all the second Table, and consequently this command with the rest, in that comprehensive general, *Thou shalt love thy Neighbour as thy self*; and therefore our Neighbour in general must be the object of this Command, as well as of the rest, and so it taketh in all the duties of honour that every one oweth to another, whatever be their place; there is a duty of honour and respect called for from every one to every one: And so *Eph.* 5. 22. it is pressed upon Wives toward their Husbands; and 1 *Pet.* 3. 7. upon Husbands towards their Wives, which must be comprehended here: Thus Father and Mother are bear to be largely and syneedochically understood, one sort of Relations being in a figurative manner put for all the rest. 2. Under them are comprehended all Superiours for place, in Church or Common-wealth, who in Scripture get the Title of Fathers, as Magistrates, Supreme and Subltern, Ministers and all Church-Officers, Teachers, Overseers, and all in the place of Fathers. 1 *Cor.* 4. 15. yea, they who are to be esteemed, as such for gifts of Learning, Wisdom, Grace and Piety, *Acts* 7. 2. or for their worldly means and outward estate, as *Joseph* was, *Gen.* 45, 8. or for their age, and the reverence due to them on that account, 2 *Kings* 2. 12. in a word, any sort of eminencie putteth one in that roll of Fathers largely

largely taken, though they be not properly such. 3. We are called in the first place to look to the duties of this relation, as it is domestick, such as of a Master over the Servant, of a Husband over the Wife, &c. and then cometh the carriage of one toward another in general, and though most properly the duties of Parents, mediate or immediate, over their Children or Nephews, be here pointed at, which is most literal, yet the former also is included, all particulars of that kind being by a figure comprehended under one.

If it be asked here, Why the mother is added? *Answ.* 1. Because although the mother be not so qualified for the rule and government of the Children, yet she is no less intituled to their acknowledgment and this parental honour by the labour, toil, and tenderness of their birth and education, and to this, as well as in the disposition of the members of the body mentioned 1. *Cor.* 12. v. 22, 23, and 24. the excellent attemperation of God, wisdom is very conspicuous, by ballancing the greater authority of the Father with the greater pains and care of the Mother, that the Childrens duty of love, honour, and gratitude, may return to both with a suitable equality. 2. She is added to shew that it is not only the most eminent Superiour or Neighbour to whom honour is due, but even these who have more weakness, and especially the *Mother*: Hence it is that alwayes almost in the Proverbs, where duty to the Father is pressed, the Mother is also named with him, to shew that Children should not think that less respect is due to the Mother then to the Father; yea, sometimes the Mother is prefixed to the Father, as *Lev.* 19. 3. *Ye shall fear every man his Mother and his Father*, which is done to meet with the humour of many who are ready to lessen their duty to their Mother, and therefore we are called to it even in her old age, *Prov* 23. 22. and to guard against despising of her then, which is too readily and frequently incident. Thus doth the Lord provide in his word against our corruption, which is ready to take advantage of debording and outbreaking at the weakest part.

If it be further asked, Why all Superiours, yea all Neighbours, are spoken of as *Fathers* and *Mothers*? *Answ.* These reasons are obvious from the scope: It is 1. to shew that the duties of this Command are mutual amongst all relations, it giveth Superiours their due, yet so as that it teacheth them also how to carry toward their Inferiours, that is, to be Fathers to them; and that the relation necessarily implyeth a mutual tye; therefore this Command doth not only direct inferiours in their duty towards Superiours, but also Superiours in their duty to their Inferiours. 2. They get this name to make their subjection to each other, and their mutual relations and duties the more sweet and kindly, when the subjection is to be given as by a Son to a Father, and when it is exacted and expected as by a Father from a Son; which consideration should be a kindly motive to all mutual duties, and also an inducement to hide infirmities, and to construct tenderly of failings. And thus the denomination of the natural relation seems to be borrowed, to establish and strengthen the positive Relation, which of its self is not so binding of the Conscience by Nature's light. So much for the Object of this Duty.

The Duty it self here called for, is *honour*, which is also largely to be understood, both as it taketh in the inward esteem of others in our heart, and also the evidencing of this in outward expresions in our conversation: For by this Command it

it appeareth that there is, 1. Some eminencie in every man; 2. That every one should observe that and honour it in another: What is it then to honour them? It is not to complement them, and only seemingly to reverence them, but it consisteth especially in these, 1. In observing and acknowledging what is eminent in any for nature, grace, station, or other accidental things, and if there appear no more in a man, yet as he beareth any thing of Gods Image, or is a Christian and Member of Christs Church, he is thus to be honoured. 2. There ought to be an esteem of him, and we should really have an honourable account of him, and that in some respect beyond our selves in some one thing or other. 3. It lyeth much in love, and kindly or affectionate reverence, as is hinted *Rom.* 12. 10. 4. It taketh in obedience according to our stations, flowing from a disposition of heart to obey, *Heb.* 13. 17. 5. It reacheth both to the thought of the heart, and to our secret carriage, there should not be in our secret chamber any despising or wishing ill to him, *Levit.* 19. 16. It comprehendeth a holy fear and awe that should be joyned with it, *Lev.* 19. 3.

Honour being thus fixed in the heart, it is to be expressed, 1. In words, by respective and reverent speaking and giving answers, or making suits; *Sarah* called her Husband *Lord*, 1 *Pet.* 3. 6. 2. It is expressed in gestures by bowing rising up, keeping silence sometimes before others, *Job.* 29. not answering again, *Tit.* 2. 9. saluting, &c. *Col.* 4. 5. 3. In deeds, by obedience and testifying respect that way which is generally called *gratitude*. Therefore obedience to Parents, *Eph.* 6. 1. is drawn from this Command, which presseth obedience upon men according to their relations 4. In our means, communicating thereof when it is called for; so tribute to whom tribute is due, *Rom.* 13. 7. and double honour to the Elders that rule well, 1 *Tim.* 5. 17. according to the acceptation of honour used in that precept, *Honour the Lord with thy substance*, *Prov.* 3. 9. 5. In our prayers for them 1 *Tim.* 2. 1. 6. In covering their infirmities, *Gen.* 9. 21. 22.

As the breaches of this Command may be easily gathered hence, as being opposite to these, so this rule is always to be carried along in practice, that this honour and obedience must be still *in the Lord*; that is, there must be a reserving to the Lord his due, for God is the supreme Father, and all our respect to under-fathers of the flesh is to be subordinate to the Father of Spirits, *Heb.* 12. 9. so as he may have the first place for whose cause we give reverence to them, & so that word is still true, *Acts* 4. 19. *It is better to obey God then man*; man is only to be obeyed in the Lord, *Ephes.* 6. 1. And thus refusing to comply with unjust commands, is not disobedience to Parents, but high obedience to God, the refusal being conveyed respectfully and after the due manner.

Again the branches of this Command are exceeding large; two things by it are especially called for, 1. Love, 2. Honour, and whatever is opposite to and inconsistent with these, is a breach of this Command, wherein we are to observe, 1. The object of our love and respect, it is *all men*, 1 *Pet.* 2. 17. *Honour all men*; *love the Brotherhood*; our Neighbour here in the largest sense comprehending *all men*; 2. Consider that the act of love and honour that is required is most intense, we must love our Neighbour as our self, and this reacheth far. 3. Consider that it taketh in all that is our Neighbours, his name, fame, credit, and estate, &c. but especially love to his salvation, because in this mostly doth his concernment lye. 4. It

taketh in all midst or means that are for his true honouring; as the vindicating of of his name, when he is defamed; hence *Psal.* 15. it is the property of an accurate walker, *not to take up an evil report against his Neighbour*, even when it is brought to him and laid before him. 5. Yet there is a difference to be observed in the putting forth of our love and testifying of our respect; for we should love him as our selves, but in giving respect and honour, we are to prefer others to our selves: to love our Neighbours as our selves, importeth the kind and reality of our love; we are to love him no less truly then our selves. (For we also come in here as the objects of our own love.) but we are some way to honour him beyond our selves.

If it be asked, How can that be? 1. That one should love all men? Should we love them all alike and equally? And 2. ought we to prefer every man to our selves?

To the former we say: 1. This Command requireth, as to the object, that we love all men, excluding none from our love good or bad (while they are within the roll of men, capable to be prayed for) friend or enemy, for we should love them that hate us, and bless them that curse us. 2. As to the main things desired, or the subject matter of our wishes for them, our love should be alike toward all; our love being a willing of good to others, we should desire the greatest good to all men, that is, peace with God, Christ, Heaven, Sanctification, Repentance, &c. that lead to it; there is here no inequality, nor two Heavens, a greater and a lesser to be the subject matter of our wishes and desires. 3. If we consider our love as to the act of loving in the kind of it, it is equal, we being called to love sincerely cordialy, and with the whole heart, perfectly, every man.

If ye ask then, Wherein is there any difference allowed? *Answ.* If we consider 1. The effects of this Love, they may and ought to be more manifested towards one then another; we are to pray more for one then another; to communicate and to distribute more to one then to another, according to the opportunities we have, and according to the particulare relations and callings that God putteth us in; for beside our general relation to all men, we have particular relations to some beyond others: hence may a man do more for his Children, and these of his own house, then for others; so may we pray for some men more and oftner, as their necessity is concerned, and as they may be more useful. 2. In respect of frequencie, our Love may and ought to vent it self more frequently towards some then others, and so it differeth from that general Love we owe to all. 3. In respect of sympathy, we are to be more touched with the hurt and hazard of some and more sensibly desirous of their good then of that of others, and so our love ought to affect us more, and stir more sensibly in reference to some then others, as in the case of a woman toward her Child, and of one dear friend to another; such was the sympathy between *Jonathan* and *David*, who thought they loved many others, yet was there a more peculiar sympathy betwixt themselves as to all things that concerned them, good and evil; thus may arise from natural relations, particular obligations, mutual familiarity, and others special grounds. 4 According to the diversity of concurrent circumstances, we may sometimes wish temporal good to one, and sometimes temporal rods to another, providing always it be out of a true desire of, and respect to their spiritual good. 5. In respect of complacencie and delight accompanying the Act of

loving

loving there may be a difference: for there may be much more delight and satisfaction in loving one then another, as there appeareth more of holiness in one then another; so godly men love even a moral man of good parts, civil and friendly, more then others that are destitute of such qualifications; but if men be also gracious, they not only love them the more, but also acquiesce the more and have the greater complacencie in them on that account.

If it be asked from whence these differences, as to the effects of our love do flow? *Answ.* They may arise 1. From natural relations; 2. From the difference that is among men in their carriages, humours, and such like, as they are less or more ingaging; 3. From external circumstances, of acquaintance, familiarity, or particular ingagements; 4. From favours, so men may love their benefactors more (in the forementioned sense) then others; 5. From civil relations and interests; 6 They may arise from a religious and christian interest and relation, so we are to love the godly, not only more then other men in the world, but also we are to love them 1. on another account than we love others, to wit, because they are such, because they are true members of the same body, are loved of God, and have his Image shining in them: 2. With more delight and acquiescing complacencie, as *David* doth, *Psal.* 16. 3. 3. There should be another way of venting our love to them then to others, both in spiritual and temporal things, thus loving the *Brotherhood* is distinguished, 1 *Pet.* 2. 17. from loving or honouring *all men*; to also the *houshold of faith*, *Gal.* 6. 10, is especially to be considered in our love.

If it be asked then, How differeth love to the godly from common love? *Answ.* That there is a difference, is clear from the foreited Scriptures, *Psal.* 16. 3. 1 *Pet.* 2. 17. and from 1 *Pet.* 1. 7. where brotherly kindness is distinguished from charity: In a word then, it differeth 1. In it's acquiescing complacencie, though there may be some sort of complacencie comparatively in others, yet simply and properly it is to be exercised toward the godly. 2. It is on another account as it said, to wit, as they are loved of God: love to them runneth in another channel, and hath another spring and rise, *Matth.* 10. *ult.* 3. It should be in a more high and intense degree, as to its exercise, because God is more concerned in them; and though good should be done to all, yet especially to the *houshold of Faith*. And the manifestation of our love even towards the godly may be less or more, according as less or more of God appeareth in them or in their way.

If it be further asked? How we can love wicked men, and if their being such should not marr our love to them? *Answ.* We speak not here of such as are debarred from the prayers of the people of God, and who are known to have sinned the sin which is against the Holy Ghost; nor do we speak indefinitely of final enemies, these (according to all) being excluded from our love: But we say that other particular wicked men, as to their persons (whatever hatred we may bear to their evil deeds) are to be loved in the forementioned sense, yet their wickedness may 1. marr complacencie in them, that they cannot, nor ought not to be delighted in, nor with pleasure converſed with. 2. It may marr the effects of love in the evidences and manifestations of them, for that Christians may, yea, and sometimes should keep up all or most testimonies of it from some, is clear from the Apostles direction enjoyning the *noticing of some*, that they may be ashamed,

2 Thess. 3. 14. 3. It may marr love in ordering its exercises, yea, and occasion the seemingly contrary effects, as their wishing for, and doing of some things temporally adverse and cross to them, for their greater shame and humiliation, as is evident in the Psalmists prayer, *Psalm.* 83. 16. *Fill their faces with shame, that they may seek thy name, O Lord*: so some out of love are to be corrected, ye punished temporally, yet with a desire of, and respect to their eternal welfare.

If it be yet asked, If, and how, one is to love himself? *Answ.* Self-love is so connatural to us, that in effect it is the mediate result of our sense of life, and consequently the very relish & endearment of all enjoyments the spring of self-preservation and the best measure pointed out by our Lord himself of the love and duty that we owe to others, which as it is the mean whereby we take and see that God is good, and how great his goodness is to us, so it ought principally to refer it self, and all its pleasing objects, to him as the fountain of all, who is indeed Love; but yet it is that wherein ordinarly men do much exceed, as especially these following wayes.

1. They exceed in it when themselves are proposed as the end of their own actions, as it is 2 *Tim.* 3. 1. when their own things sway more with them, and are sought more by them then 1. the things of God, to which the first place is alwayes due, and 2. then publick things, and the things of others, even in the cases wherein these do require the preference.

2. When it is terminated on the wrong object, as when they run out in the immoderate pursuit of bodily and temporal things, caring more, if not only, for the body neglecting the better part.

3. When it is laid out for the pleasing of corrupt self and the making of provision for the Flesh to fulfil its Lusts, *Rom.* 13. 14. Self love under these considerations is corrupt, and to be guarded against.

Answ. 2. Self love, or love to our self, is allowable when qualified with the following properties. 1. When it is subservient and subordinate to higher ends, and can hazard it self, and deny it self for Gods honour, for a publick good yea, and in some cases, out of respect to the good of others also. so a righteous man should, and when at himself, will do much, though with his own hazard, for a Christian friend, for the safety or edification of the Godly, or in defence of the interest of Christ. 2. When it is drawen out after spiritual things, and it's on these mostly that pains are taken, as how to grow in grace, to have a good conscience, to have the soul saved, sin mortified, &c. 3. when outward things are desired for the former ends, as when we pray, *Give us this day our daily bread*, that we may promove these ends, being willing to want them when they may not stand with these ends, and desiring life, means, &c. in so far only, as they may be useful for the attainment of them. As the first self-love marreth duties to God, and thwarteth with them; so the second advanceth them and sweyeth strongly, yet sweetly to them.

Again, This Command is the first in order of the second Table, and is peculiarly backed with a promise, to shew the concernment of the duty called for, the scope of it being to regulate that respect which each one oweth to another, that they may give each other due honour as the first effect of love, and the great band of all the other commands and enjoyned duties of the second Table, God being pleased

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to provide for that respect and honour that is due from one man to another, as well as for the security of their persons and estates, yea in some respect he preferreth this Command, to wit, that one hurt not another in their honour and estimation to these other relating to their persons and estates, and therefore he requireth honour in the first place, and afterward injoyeth the duties of not *killing*, not *stealing*, &c.

And although every man doth love respect and estimation among others, yet there is nothing wherein more liberally and even prodigally men incroach upon one another, then by the neglect and denyal of this duty, and by the contrary sin, though it be most directly opposite to love, and that general equity commanded whereby we should *Do to others as we would have them to do to us*. Therefore we conceive the Lord hath preferred this to the other five Commands, and hath so backed it with a promise, and also set it down positively, *Honour thy Father*, &c. for this end, that we may know it is not enough not to despise them, if they be not also positively honoured by us, even as it is not enough, not to prophane the Lords day by common and unnecessary works, if we do not positively sanctifie it: And it is not for nought that this duty is so much pressed, being a main bond of Christian and Civil Fellowship, keeping folks within the just bounds and limits which God hath set unto them.

If it be asked, What this duty of honouring our Neighbour doth include? *Answ.* It doth include these five things; 1. Respect to our Neighbours person; 2. to his place; 3. to his qualifications, either as he is furnished with natural or moral abilities, or as he is gracious; 4. to his accidental furniture in externals, a richer, credit with others, &c. so *David* honoured *Nabal*; 5. in respect of mens actions as they deserve, or as they have done, or atchieved any thing where by good cometh, or may come to the Church or Commonwealth. *Honour* includeth the giving respect to our Neighbour in all these.

If it be asked, If and how honour differeth from love? *Answ.* It differeth from love, in that love properly considereth men more generally, as they are capable of good, which we wish unto them: but this considereth them more particularly, as so and so qualified, and having such and such things in them deserving respect; for honour being bearing of testimony to something worthy of respect in such a one, it doth first consider what is worthy of honour in the person, that so it may bear a testimony truly, according as it findeth ground.

If it be asked, Whether outward expressive evidences of honour are alwayes to be given to the persons honoured? *Answ.* Although indeed in honouring of God there needeth not alwayes an external expressive evidence of it; as for instance, a man may in the croud of Company honour God by ejaculatory Prayer without such external expression, as *Nehemiah* did in the presence of the King and Queen, *cap.* 2. *v.* 4. yet honour given to others must not only have the acknowledging of something worthy of estimation within, that it degenerate not into dissimulation, as the ordinary complementing strain doth, but must also have expressions without, to bear witness unto that which is within, in gesture, words, or other wayes, as men are called to the giving of them.

If it be asked, What honour doth import, and what may be comprehended under it? *Answ.* Under honour are comprehended, 1. Charitable constructions of

of mens actions, whereby what is doubtful is exponed to the best: It will not, nor ought not, I grant, determin a man to esteem every man gracious whom he knoweth not to be prophane, nor every thing to be truth spoken by him which he knoweth not to be false: But 2. it will keep a man from running into the extream of contrary judging of him as wicked, false, carnal, natural, graceless (a lamentable ill amongst even good people, too ready often to give such denignations and epithes to their Neighbours, whether inferiour or superiour to them, on very little ground, and sometimes to persons who, without breach of charity, may be supposed for true Religion, not to be much, if any thing at all, short of themselves) or such an one as some may call him, even though he know nothing of his goodness, yet because he knoweth not his evil, he forbeareth to conclude so hardily of him. 2. It will make him live with him as (to him at least) negatively gracious, and accept of what he saith for truth, not knowing any thing to the contrary, in so far as Christian prudence will permit him; and thus far a charitable construction will lead us in reference to our Neighbour, for we are not bound positively without ground to determine a thing to be right or wrong, or a man gracious or wicked when we have not certain knowledge, and so may be deceived; but we ought to walk with men whose hypocrisie and dishonesty we know not, as with good and honest men, yea, even where some slips or escapes are to be found. 2. Honour comprehendeth and taketh in humility so far as it respecteth and relateth to a humble carriage amongst men, which is a grace moderating a man so, that he preferreth not himself inordinately to others, either in respect of place or parts, or other such like grounds, which Christ commandeth in the Gospel, and enjoyeth that men should not love the uppermost rooms, or first salutations, but seek to prefer others, and be to their own honour as weaned children, or new born babes, *Matt.* 18. 3. readier to serve and give honour to others, then desirous of service and honour from them, and this not in complement, but in reality. 3. It taketh in esteem of others, and vindicating of their name and fame, that they may be accounted of, and be in good repute with others, endeavouring their vindication then most when they are wronged, seeing a *good name* is so effectual a part of honour, *Eccles.* 7. 1. 4. It taketh in praise which is the commendation of a thing praise worthy, or of such and such laudable things bestowed on the person by God. 5. Gratulation and rejoycing at others good, as if it were our own. 6. It taketh in mercy and communication by way of charity to others.

Now all these effects of honour are to be drawn forth according to the stations we are in, and the relations we sustain, and as we stand in reference to others according to their stations and relations, of husband, wife, servant, master, son, father, friend, &c. And no doubt more even of this outward respect would contribute not alittle to our hearty and comfortable living together.

These being some of the commanded duties the contrary vices are prohibited, as 1. *Rash judging*, taking up a prejudice upon unsure grounds that will not bear such a thing, and this may be either a weakness proceeding from ignorance, or a prejudice flowing from malice at the mans person, which is more readily inclined to construe so and so of such a man and his Actions then of another: The first may be removed, & the person faulty in it will be desirous to have it removed,

and will esteem more of the person mistaken, when it is removed, as *Eli* did for *Hannah* 1.13. 1 *Sam.* 1. 17. The second is hardly removed and admitteth not of the mean which may remove it, leaving no room for information, Apology, Vindication, &c. 2. *Pride* and *Presumption* are condemned here, *Pride* whereby one with *Diotrephes* affecteth the preheminency, a higher office or precedency in the same office, the first salutation, the highest room at Table, &c. *Presumption*, whereby a man is ready to undertake something above his ability, as if he were more fit and able for it then indeed he is; even as on the contrary Pusillanimity is a fearing to reach to, and adventure upon, what a man is able for, and called to. 3. *Vanity* or *vain Glory*, much blazing abroad our own good actions, or delighting to have them known to others, that they may blaze them. 4. *Ostentation* making shew of what good is in us, and following what is good for that end, and in such a way as it may be taken notice of by men, as the *Pharisees*, who only sought their own glory in their prayers and alms. 5. *Envy*, which is a grief and sadness for the honour of another, that such a good Turn should fall in his hand, or that he should be honoured, followed or respected, as if his being honoured and preferred did detract from their own credit and honour; it differeth from *fear*, which is a sadness that an Enemy is preferred, because they may suffer and be in hazard from him; this Envy floweth principally from pride, whereby folks would monopolize all honour, and what is honourable unto themselves, and are grieved when it is not so. a manifest fruit of the flesh, *Gal.* 5. 21. and a prime and most destructive enemy to Graces, and yet very rife in this hypocritical age, and much incident to religious folks, especially to Ministers and persons of gifts; an ambitious humour, coveting to excel and darken all that are about them, when as it were much more Christian and congruous for a man to whom God may have given more then he hath done to others, self denyedly to vail, and studiously to obscure himself in some Cases, least he sadden or Eclipse others or draw more Observation to himself. 6. *Emulation*, which is a seeking to go beyond another in esteem, not from any love of vertue, but only out of an envious desire of having the prehemience of such a person, of out stripping him, and of bearing him down in his reputation; it followeth on the former. 7. *Detraction*, a vice whereby men understand whisper what may be to the dishonour of another, even though it be a truth, using insinuations, and such a manner of seeming respect to the detracted, as may make the blot and infamy to stick as when many commendations are given a man, not out of any respect to him, but to make some reproach cast upon him go down the better, and be the more easily believed, as coming from such a one who respecteth and loveth the man; as, he is discreet, of great parts, &c. *but* by which *but* all is overturned. 8. *Contention and Strife* are also opposite to this command, and any thing whereby, directly or indirectly, mediately or immediately, the fame of our Brother, and his estimation is reflected upon, which are of a large extent. 9. *Mocking, disdaining, taunting*, and such like are plainly against this command and forbidden in it.

There are some Questions that do arise from what is said:

1. *Quest.* If all men should be honoured? Yea, if even wicked men also?

Answ. 1. Wicked men known to be such cannot be honoured, as if they were gracious; neither can any place or dignity, meerly as such, have what is due and proper to grace attributed to it without guilt, the doing whereof we conceive

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is that sin reproved by *James chap.* 2. 2. to wit, the accounting of rich men, that were wicked to be more religious then others not so rich, and possibly there may be much guilt of this sin in Titles and Dedications of Books, where the *most religious pious, &c.* are often unwarrantably put among the Styles.

2. Yet there is a civil honour, which they may get, and we are called to give them upon several accounts as 1. on the account of their place, if *Magistrates, honour to whom honour is due,* is in that respect enjoyned, *Rom.* 13. 7. 2. Of their relation, if they be *Fathers, Mothers, &c.* as it is 1 *Tim.* 6. 1. 1 *Pet.* 2. 3. Of their other Qualifications and parts, or on other accounts, yea even on this general account, that they are men having immortal souls, capable of grace, & of being restored to Gods Image, our evidencing of honour to them is called for.

Quest. If rich men should be honoured? *Answ.* Riches of themselves, and for themselves, are not honourable, neither can they make the Possessor such: But Riches may make one capable of doing more good, and of being more useful in Church and Commonwealth, and consequently of being deservedly honoured; and no doubt a rich man is to be respected, as a steward intrusted with some thing to be employed for the honour of God, and for the good of others; and riches, when well improved to these ends, they become useful, and therefore in that Case the Professors of them are to be honoured; but when abused, the person is more vile, so *David*, at first, honoured *Nabal* as a Father, and called himself his Son, but after that his churlishness appeared and discovered it self so grosly, there was on such honour due to him, nor given him.

As to what the Apostle *James* discourseth *chap.* 2 1.2. certainly he doth not there simply condemn all reverencing of rich men, but the doing of it, 1. On a religious account, and in religious things, 2. When there was only care taken for accommodating them in Assemblies, and no care at all for accommodating poor ones, as if because they were not rich they had been without all interest in the Gospel; the honouring of the one and that joynetly with the contempt of the other made the fruit. 3. It was condemned by him, because done for an evil end, *viz.* for flattering of rich men, these reprove by bhim for doing it, not being single, but selfish in what they did, seeking only their own advantage. 4 The preferring of rich men as, and because, they are such, as more religious then poor ones, who it may be have much more religion then they, is the acceptation of persons condemned here by the Apostle *James*, to wit, when a rich man is preferred as more godly, and only because more rich; before a poor man alike godly or more godly then he.

Quest. 3. Wherein consisteth the difference that is betwixt the respect, which is to be given to a good man, and that which is to be given to another, when both are alike in outward things.

Answ. 1. It may be that in outward signes and evidences of respect there be no difference, the one may get as low courtesie as the other. But 2. There is a heart Testimony and respect such as *Paul* had in the consciences generally of all, but especially of his gracious hearers, that is, an Approbation that he is worthy of honour, not only for the outward capacity he is in to do good, but for actual improving of it to that end, which is a far other thing then outward Civility.

2. In this there is a difference betwixt the respect given to the one, and

and that which inclines to the other, is that some-thing of gracious conformity to the Image of God, beside other common commendable Qualifications, being discovered in the good man, hers (at least ought to be) with more complacency delighted in, then the natural man, though as to outward things in the same Station with him.

3. Honour floweth more natively to the Godly, the object drawing it unto it in a native way.

If it be asked, whither or not a man may seek his own honour and fame, and how? *Answ.* A man ought not to seek it, as men of the world do, to satisfie the lust of the pride of life: nor inordinately beyond his line, nor even in externals - not ever as his last end, and as the chief thing; for honor being the Testimony of excellency, and a good name, a Testimony of that vertue which is in a man, he is first to study vertue as the solid good, whereof the other is but the lustre, vertue being indeed the main thing to be sought after, whether a good name (as to men) be seperate from it or not. 2. Yet may it be sought as a thing that is desirable and good (it being sought in a right manner and by way of concomitance) *a good name being above great riches*, Prov. 22. 1. 3. It is ever to be sought in the way of vertue and well-doing; flattery and crooked dealing being never warrantable, and in the following of Good, men are to walk through ill report as well as good report. 4. It is to be sought in things relating to Godliness, not in riches, or honor, or eloquence, or great learning, but honesty, faithfulness, holiness; thus *Paul* disclaimeth, seeking the applause of being a learned, or eloquent or wise man, he disdained these; seeking it only in the faithful, single and zealous discharge of his Ministry among the *Corinthians*: 5. This Testimony or Respect is to be sought after even with a piece of holy ambition in the Consciences of others, but not so much in the outward evidences and testifications of it: To be commended and approved in the consciences of these we live among is desirable, and that which also *Paul*, himself aimed at. 6. This respect would be a step for an higher end, that so all our respect may be improved and made use of for the honour of God.

5 *Quest.* If it be asked how, and in what manner, are we to pursue or seek our own honour? *Answ.* See what the Scripture saith, 1 *Sam.* 2. 30. *Them that honour me I will honour.* And till the honouring of God is praise-worthy and honourable in it self; Gold hath not more its lustre, a Rubie or Diamond its beauty, nor the sun its high exaltedness, then godliness and vertue, whereby God is honoured, are radiant to their own praise. 2. If after by reason of human infirmity, and other disadvantages, this radiancy be obscured, or through mens ignorance, folly or malignity, this worthiness not observed or not esteemed, the Lord undertakes for the former, and vindicates from the latter, telling us plainly, *them that honour me, I will honour*, and he use to is, that we so often find in Scripture, honour attributed to those things that are so low and mean in the eyes of men, as 1. To taking with Instruction, *Prov.* 3. 16. 2. To yielding to Correction, even when unjust, 1 *Pet.* 2. 20. 3. To Submission to parents, as in this command. 4. To humility and to passing of wrongs, and ceasing from strife, *Prov.* 20. 3. In a word therefore the high-path way to honour, is by humility, the fear of the Lord, obedience, submission and selfdenyednes: Whereby the Lord, as it were, to make honour the more honorable will have it rather to be his pure gift, then either our study or purchase.

Quest. 6. If it be asked, how one can fulfill that part of the command, enjoyning us to prefer another to our selves? *Answ.* 1. This is not to be universally and simply

underſtood, as if we were called in every thing to do ſo, and to every perſon, for we may know that ſome are more ignorant and more prophane than we are in many practiſes, guilty of things we may be free of, and ſo we are not obliged to judge contrary to truth: Yet 2. in ſome one reſpect or other we may prefer them, as 1. In that they may have ſomething beyond us, they are poſſibly more humble, more ſingle, zealous, diligent, &c. though inferiour to us in other things. 2. They may have much good we know not. 3. We certainly know, or at leaſt may know, more evil in our ſelves than in them, and therefore are to prefere them to our ſelves. 4. We know more aggravations of our own evils then of theirs; and therefore ſimply we may without hypocriſie prefer men generally to our ſelves, though we in particulars could not do ſo, nor give unto every one in every thing the precedency.

We come now to ſpeak a little of the promiſe, which is added to ſtir up to the more ſerious Obſervation of this command, and as for the nature of it, it is a temporal one, peculiarly applyed to *Iſrael* here, yet generally agreeing to all and ſo applyed as to the ſubſtance of it by the Apoſtle, *Epheſ.* 6 2. 3. where he putteth *earth for land*, whereby he inſinuateth that it is to be underſtood of any land wherein God ſhall pleaſe to caſt a mans Lot to reſide or inhabit as well as of *Judea*, ſo then,

If it be asked, whether or not this promiſe is to be ſimply underſtood, and the accompliſhment of it without any reſtriction expected or looked for? *Anſw.* Although this promiſe ſeems to have a peculiar reſpect unto that Diſpenſation, wherein not only the Saints everlaſting reſt was prefigured by that temporal reſt in the land of *Canaan*, but alſo the more obſcure manifeſtations of the life and immortality brought to light by the Goſpel, ſupplyed as it were by more full and aſſuring promiſes of earthly bleſſings, yet ſeeing the Apoſtle, as we have touched, doth in the preſſing of this command alſo accommodate to us it's promiſe, we think it holds out that ſuch, who through Grace are enabled to give obedience to the command, may by vertue of the promiſe annexed, expect from God even outward things, in ſo far as the having of them, ſhall be for their good and ſpiritual advantage. And 2. They may with confidence promiſe themſelves, that whatever they have in the world, or, how many or few days, ſoever they may have in it, yet all ſhall be with Gods bleſſing and peace: And 3. That their death ſhall never be untimely: And 4. What ſeeming defect ſoever may be in the performance as to length of days, here ſhall be abundantly made up by eternity hereafter in Heaven; what then will or can be the prejudice of few days on Earth?

From the annexing of this promiſe to the command, theſe two things clearly follow, 1. That there are temporal promiſes made to Godlineſs. 2. That a Godly man hath that right which none other hath to inherit the earth.

If it be asked here, whether or not a wicked man hath a right to any thing in the world? *Anſw.* 1. There is a threefold right, the firſt is, a *creature-right*, whereby any of Gods creatures have a right to any thing in his creation that is uſefal for them, when it is ſimply neceſſary, and not occupied by another under the like need; and after the ſimilitude of this right, Crows, and ſo other living creatures may take their meat one the field of any man, thus a man ſtarving, may for himſelf, or his brother (if in the like condition) when the proper owner of any Corn, can-

cannot be gotten, put to his hand and tak of them for preventing of death by hunger and so likewayes it may be in other things all things being made for the use of man at the first, and committed to him; and the orderly dividing of mens lots and portions, having been but the better to further that end, and not to marr it, is not to take place when it thwarteth with it; thus the Disciples did pluck and eat the ears of Corn, when they were an hungred, though the corn was not their own: God also, who hath the absolute dominion, hath so given to man a property, that he hath reserved a right to himself to make use of it (when need requireth) for the good of other creatures; thus he provideth for Crows Ravens, &c. out of one mans stock or other. 2. There is a positive or *Civil right* amongst men, so that one man hath right to such a piece of Land, another not; both these rights a wicked man may have, and both Land and such right to it good men may often want in particular cases: So that if there were a civil contest betwixt a good man and a wicked for some Land or other such thing, the qualifications of the persons would neither make the right of the one better, or more valid, nor of the other, worse or less valid, as we may see *Lev.* 19. 15. 3. There is a right by grace which sanctifieth the former rights, and putteth a man in case not only warrantably before men, but also before God, to make use of the creatures, so that he may see and visit his Tabernacle, and take the moderate use of any lawful refreshment, and not sin, *Job* 5. 24. The man hath not only his daily bread, but hath it by Gods promise, and upon this ground we pray, *Give us this day our daily bread*; this right his peculiar to a Believer and godly man, which none other, possess what they will, can lay claim unto, for godliness and no other thing, *Hath the promise both of this life and of that which is to come*, 1 Tim. 4 8. therefore we may upon good ground say, that *Godliness is great gain*.

If it be yet further asked, But what advantage have godly men by these temporal promises? *Answ.* This is not their advantage to be alway abounding in these outward things, that is neither so *de facto* and eventually, nor were it meet it should be so; but 1. they have a promise of what is needful and useful, simply even of temporal things which no wicked man hath, they shall, *Psal.* 84. *want no good thing*, yea, *though lyons suffer hunger*, *Psal.* 34. 10. *yet they that seek the Lord, shall not want any good thing*. 2. They may pray for these things so far as they are needful, and may confidently expect them and go to God for them by vertue of that right, ere they get them so, *Matth* 6. 11. It is our daily bread by allowance and promised before we get it. 3 If a natural man abound, he cannot promise himself the continuance of meat till the end of his life; no, not so much as his dinner to morrow, nor life till then; but if a Believer live, he may expect the continuance of as much food as shall be necessary for him; if he have nothing, he may confidently promise himself both life and food to morrow, if either or both of them be needful more nor a wicked man that hath more wealth, health, and outward protection can do. 4 He may promise himself the blessing and the sanctified use of what he enjoyeth, which another cannot. 5. He may have peace, whether he have or want, in the injoyment of creatures, or in their scarcity because he hath a right to them, for it is not from want of right to creature comforts that scarcity of them cometh, but God, like a wise and skilful Physitian keepeth back meat for health where there is abundance in the right, and to be given also when needful; so that comparing him with a wicked man, whether he have or want,

whether he enjoy more plentifully, or be in scarcity, he hath still the better of him by farre; which should make us all love godlinesse the more, which hath so great an advantage as this attending it.

Thus much in short of the promise annexed to this Command. To descend to speak particularly of all the several relations comprehended under it, as of Magistrates and Subjects: Church-Officers, Pastors, Guids and Rulers, and ordinary Church members; Husbands and Wives; Parents and Children; Masters and Servants, &c. and of their respective duties, would be a large task, and draw us forth a great length beyond our design in this undertaking; and somewhat to this purpose being already spoken from the third and fourth Chapters of the Epistle to the *Colossians*, which the blest Author was then in his Sabbath afternoon-Sermons opening up to the same Congregation that heard him lecture on the Commands; and all of them being, too many at least, more known, then alas they are practised (though indeed we know no more in Gods account then we singly desire, design, endevour through grace to practise, and they all, and they only having a good understanding that keep his Commandements, *John* 13. 17. *Psal.* 111. 10.) and since withall, if the generals we have hinted at in the exposition of this Command be well understood, seriously pondered, and conscientiously in the Lords strength practically improved; they will not a little, through his blessing, contribute for helping us, suitably to acquit our selves in the discharge of all the particular duties of these several relations; we shall now forbear to be particular, and shall only say in the general of these station and relation duties, that as, if a serious Christian and truly goodly man be sought after, he is in a special manner to be found in them, so, when sanctifiedly, suitably and seasonably performed, they in a special manner adorn the Doctrine of God, and keep it from being blasphemed, and bear a very real and evident testimony to the truth and reality of Religion in the Professors of it, and withal are a notable mean of convincing men, and even of winning and gaining them who obey not the Word, as may be clearly gathered from *Luke* 3. 10 11. 12. 13. 14. *Tit.* 2. *v.* 5. & 10. 1 *Tim.* 5. *v.* 14. & 6. *v.* 1. 1. *Pet.* 2. *v.* 13. 14. 15. & 3. *v.* 1. 2. compared together.

Before we proceed further amongst many Questions that might arise here, one word to these two.

1. Whether ought a Father to love his Son, or a Son to love his Father most? *Answ.* The Son ought to love his Father most, as representing most of God; and the Father ought to love his Son most, as comprehending most of himself; such mutual respects may exceed one another on different accounts.

2. *Quest.* Whether is the Father or Magistrate most to be obeyed, if they command contrarily? *Answ.* If that which is commanded be a thing belonging to the Magistrates place to command in, as where such a one should live, what charge or office he should bear in the Common-wealth, and such like, *cæteris paribus*, the Magistrate is to be obeyed, for these things are sought by the Magistrate from him not as a Son, but as a member of the Common-wealth, whose good principally should be eyed, and had respect to: but if it be a thing that belongeth to the Father, and not to the Magistrate to command in, as what Husband or Wife a Child should marry, and such like, that belongeth to the Father as a Father, and so is to be obeyed, notwithstanding of the contrary command of the other.

The scope of this Command being to moderate men in their excessive desires after honour, and to direct and regulate them in giving respect to others, and in seeking of it to themselves, and to inform us, that by no means we should wrong the estimation of others more then their persons and estates; ere we lay aside speaking of it, it will be meet

meet to ſpeak a little of *humility*, and the contraries and oppoſits thereof.

That humility relateth to this Command, and is comprehended under it, appeareth from *Rom.* 12. 10. *Phil.* 2. 3. And is a grace ſo neceſſary and uſeful to Chriſtians, that it ought eſpecially to be headed and taken notice of. It may be conſidered in a threefold reſpect, 1. In reſpect of God, this humility ought to be in reaſonable creatures to God as their Creator, they being nothing, and leſs then nothing before him, and uſeful or gainful for nothing to him. 2. It may be conſidered as it reſpecteth others, and that not in a complementing manner, but as it comprehendeth our humbling of our ſelves in our carriage towards them, and from the ſenſe of our ſhortcomming of them, and being inferiour to them in ſome things wherein we preferr them to our ſelves, *Phil.* 2. 3. 3. It may be conſidered not only as it moderateth us in our common carriage towards God, or towards our Neighbour, but alſo as it concerneth our ſelves; for by it we are kept within bonds, as to our thoughts of our ſelves, and what is ours, or in us, upon the diſcovery of many infirmities we are encompaſſed with, ſee *Rom.* 12. 3.

Humility conſidered the firſt way, is not properly contained under this Command, but cometh in under the firſt Command of the firſt Table, but *humility* in the two laſt reſpects, as it moderateth our thoughts and eſteem of our ſelves, and frameth our actions ſutably, and according to right reaſon in reference to others or our ſelves, cometh in here, and is enjoyned in this command; and concerning it theſe following things are to be obſerved.

1. Thus Humility of one man towards another differeth from Humility towards God, becauſe of the great diſproportion that is between God and Creatures, infinitely more then any that is amongſt Creatures themſelves, there is in nothing compariſon to be made with God, neither is there any poſſibility of profiting him, *Job* 35. 7. but there may be comparing and uſefulneſs too, amongſt Creatures which this humility taketh not away, ſee *Job* 29. throughout the Chapter.

2. This Humility is not oppoſite to magnanimity, boldneſs and zeal, but is well conſiſtent with theſe, as is clear in Chriſt, the Apoſtles and others of the Saints; for boldneſs and magnanimity is an adventuring in Chriſts ſtrength upon what one is called to according to warrantable grounds; and humility, although it leadeth us to entertain due thoughts of our own infirmities, yet it moderateth us in that alſo according to right reaſon, ſo that the exerciſe of both being to be ordered according to this rule of reaſon, as the call, occaſion, object, and particular circumſtances ſhall require; It is evident that there is no inconſiſtencie betwixt the two, but that they may very well be in one and the ſame perſon and at one and the ſame time.

3. From this we may ſee, That Humility differeth from, as is ſometimes elſe then fainting and deſpondencie of ſpirit or penſive puſillanimity, in not daring to follow a call in reference to ſome ſeemingly difficult action; now humility being the very acting according to reaſon, this is the exceſs without and againſt reaſon; and therefore as humility and zeal are commended, ſo this want of valiantneſs for truth, when called for, or baſeneſs of ſpirit, is complained of as a ſin, *Jer.* 9. 3. and *Moſes*, *Exod.* 4. 10, 14. and *Jeremiah chap.* 1. 6. are reproved for ſome degree of it: for in every difficult good which men would aim at (and the moſt deſirable good things amongſt men are often moſt difficult) there are two things conſiderable, 1. There is a *bonum*, or a good thing which is deſirable; as for example, to do ſome exploit, to undergo ſome charge, &c. now men being bent to be ambitious, covetous, raſh, &c. to attain ſuch a good, *humility* moderating their deſires and deſigns according to their capacity and abilities, and bridling that exceſs upon the one hand, is of great advantage.

There is again in the second place, in attaining such things, a difficulty, by which we are in hazard to be scared from, and fainted in following of duty, and zeal and magnanimity guard against this, sustaining the man, and keeping him from falling into discouragement, or pusillanimous pensiveness, which is the defect upon the other hand.

4. This humility, as a grace, differeth from civility and outward yielding to any other, because. 1. It proceedeth from a principle of conscience, and upon a conscientious account, *viz.* the inward sense and feeling of the defect of grace in ourselves, and the impression of our Neighbours worth. 2. It is single, without any approved design of pleasing men, or any other consideration, but purely upon the forementioned account.

This is the grace of *humility*, with which the best Moralists among the Heathen were nothing acquainted; they had indeed their moral vertues, as remaining sparks of natures light, and dark resemblances of some Gospel graces, which nevertheless, wanting the principle of Faith, without which it is impossible to please God, and not being directed to the right end, the glory of God, could not be acceptable to him. But besides this imperfection and defectiveness in their wisdom and way, the Gospel having a far more high and noble design, then they could propose, hath also graces, that are wholly peculiar to it: The work and end of moral Philosophy, could be no other, then to moderate passions, and regulate manners, in such a conformity to reason, as might give unto a man, void of all sense of his distance and alienation from God, an inward lying tranquility, and outward transient peace, whereas, the project and scope of the Gospel, is quite another thing, *viz.* to reconcile, and save lost sinners, through faith in Christ, and in him, to make them partakers of holiness here, and glory and happiness hereafter: Hence it is, that as the Gospel doth, by renewing and sanctifying, wholly change the old appearances of vertues into solid graces, flowing from Christ the fountain, and referred to God as their true end; so doth it also require and bestow its proper graces, such as Repentance, Faith, Humility, and many other, unto which these Moralists were altogether strangers. And as to this humility, it is certain, that the Gospel, by discovering unto us, the lost and wretched condition, whereinto sin had ruined us, and the free and wonderful love, whereby we are delivered out of it, doth agreeably to this command, teach us a lowliness and self-denyal, so unlike to any thing in the doctrine of these old Moralists, that it is not more proper to the spirit of the Gospel, then it's contrary pride, may be called their Characteristick, in as much as it is evident, that these self improvers of self, became also self-magnifiers, to that pitch of arrogancie, that *Lucretius* and *Seneca*, in the name of their most famous Sects, indeavoured by argument to extoll thier vertuous man, even above their Gods; and the best of them would have accounted Christian humility an unworthy and base abjection of spirit; but neither are these the only men tainted with this evil; the sin of pride is so plainly the ruin of all that are without God, and the neck-break of all that seek after righteousness, otherwayes then by Faith, that we may well affirm, Humility to be Faiths inseparable companion; No wonder then that there is no grace more commended to Christians, and more necessary; which might appear by considering, 1. The commands whereby it is pressed in Scripture; 2. The weightiness of the expressions in which

it

it is holden forth, 1. *Pet.* 5. 6. *Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time. Rom.* 12. 3. *For I ſay, through the grace given unto me, to every man that is among you not to think of himſelf more highly then he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. Philip.* 2. 3. *Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind let each eſteem other better then themſelves. James* 4. 6 10. *But he giveth more grace: wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble. Humble your ſelves in the ſight of the Lord, and he ſhal lift you up.* 3. The many commendations of it, it maketh us, 1 like Chriſt, *Matth.* 11. 29. *John* 13. from v. 4. to 18. and is particularly taught by him; 2. It is an ornament which we ought to be cloathed with, 1. *Pet.* 5. 5. 3. It fitteth for ſutable diſcharge of duties, *Micah* 6. 8 4. It procureth the increaſe of Grace, 1 *Pet.* 5. 5. It is more then to command a City, for it maketh a man maſter of himſelf, *Prov.* 16. 17. 18. 19. 6. It hath many promiſes of exaltation throughout the Scripture, and of riches, honour, and long life, *Prov.* 22 4 *Pſal.* 112. 3. Laſtly, it preventeth many evils and vices that are incident even to Chriſtians, and leadeth to the contrary vertues. 1 *Humility* moderateth a mans deſign, in preſſing for honour, ſo it preventeth *Ambition*; 2. His purſuing inordinately after riches, and ſo it ſuppreſſeth *Coveteouſneſs*: 3. Inordinate ſeeking after knowledge, and ſo it guardeth againſt *Curioſity*: 4. It moderateth in reference to a mans eſteem of himſelf, and ſo it ſhooteth out *Self-confidence*.

And then if ye conſider it with reference to a man of eminent parts or ſtation it preventeth, 1. *Diſdain* in him of others inferiour to him; 2. It preventeth *deſpiſing* of others counſel, and his truſting to his own underſtanding; 3. It preventeth leaning to eſtate and riches, and ſo he preferreth not himſelf, as being the better, becauſe of theſe.

And in the laſt place, there is a pride whereby men having done any remarkable thing, are inclined either to ſeek applauſe, eſteeming highly of what they have done, and ſeeking out their own glory, which *Solomon* ſaith is no glory, but is rather as, *if a man ſhould eat too much honey*, and ſo turneth rather to their ſhame; or to receive it inordinately, which *Paul* would have done, had he ſuffered them of *Lyſtra*, *Acts* 14 to have ſacrificed to him, which pride, with all its vitious attendants, this *humility* preventeth and ſuppreſſeth. For 1. It mindeth not high things, *Rom.* 12. 3. Neither 2. vaunteth it ſelf when it paſſeth by wrongs, and forgiveth them, or when it doth & ſuffereth any other thing commendable, it thinketh not of it ſelf above what is meet, but ſoberly, *Rom.* 12. 3. 3. After acts of charity, the right hand knoweth not, as it were, what the left hand hath given, it forgetteth good works, as to any ſelf eſteem of them (which pride remembreth and keepeth as it were a regiſter of) but aſcribeth all to Grace, *Not I, but grace in me*, ſaith the humble man with *Paul*, 1 *Cor.* 3. 5. and 1 *Cor.* 15. 10.

In a word, this humility is extenſive to every thing in a mans deportement as a man, and to all duties which concern him as a Chriſtian, whether in reference to the worſhip of God, or the doing duty to men, even as on the contrary, pride, ſelf-conceit, and preſumption are very extenſive, and immix themſelves in all that a man doth, and are as the dead flies that make all to ſtink.

And

And as it is commendable, likewise it is very necessary as to many things; as 1. In external things, that relate to our conversing with others, it is necessary as to a mans credit and just reputation; the *proud man* is often in Gods righteous judgment despised; Then it is necessary for things relating to our selves, as for our entertaining peace with God, for keeping us within bounds, for guarding against snairs, for keeping up communion with God, and for fitting to the suitable discharge of all duties called for; It would make us preach, and you hear more profitably, it would settle and establish against the reelings that are in this time, that put many into a distemper, and a sort of spiritual distraction and madness, it is the *humble that God giveth grace to, to whom he revealeth his secret*, who have la gest promises and commendations, &c. Let us therefore learn to be humble and sober, without affecting to be wise above what is meet, this grace of humility in the lively exercise of it, is in a special manner called for by the Lord at this time, of the reeling and falling of many, the want whereof useth to precede and predispose for a fall.

To close this we shall only add, That wherever there may be a *pride*, there is also an *humility* opposite to it. Man may be proud in respect of outward things, as of estate, riches, descent, employment, &c. And also in respect of things of the mind, yea even of spiritual things: As, 1. of parts and gifts, as knowledge, quickness of wit, fruitfulness of invention, &c. 2. Of Graces and holiness. 3. Of experience, eminent manifestations, spiritual exercises, &c. wherewith God may make some to shine very far above and beyond others. 3. A man may be proud of some good deeds done by him, wherein possibly God hath made him somewhat more then ordinarily instrumental. 4. There is a proud curiosity leading to seek after the knowledge of secret things, or of things too high for us, or of things revealed and competent for us to know in another way then God hath allowed, or leading men to adventure and step further then they are called, which is condemned by the Lord, *Exod.* 19. 21. where he forbiddeth the people to break through and gaze: Now there is to *pride*, in all these respects, an oppolit *humility*, which maketh a man walk softly, and esteem soberly of himself, notwithstanding of any difference God hath made betwixt him and others in what thing soever, and to wait till his mind and will be made known in his own way, and by instruments made choise of by himself, and puteth on to serious endeavours of practising it when known; which pride doth not. Thus we see both how extensive, and how necessary to Christians in whatsoever stat on they are, this excellent grace of humility is, which is a special ornament of Christians, and a notable piece of beautiful conformity to meek and lowly Jesus.

The Sixth Commandment.

Exodus 20. verse. 13.
Thou shalt not Kill.

IN the fifth Command the Lord generally prescribed humility, and that respect which is to be shown by every one to another in their several stations and relations; he proceedeth now more particularly to give directions in these things that are most dear and necessary to men, first in the matter of life, command sixth. 2. In the matter of chastity and remplesince Com. 7. 3. In what concerneth their Estate, Com. 8. 4. In what concerneth truth, and more especially our neighbours name. Com. 9. Lastly, in what concerneth the inward frame of our hearts towards our own estate, and the estate of others. Com. 10.

For

For understanding this Command, *Thou shalt not kill*, we may consider 1. It's Object. 2. *The act, to kill*. 3. It's subject (to speak so) *Thou*.

As for the first, this Command cannot be considered, as relating to Beasts; as if they were not to be killed, because God gave man all the Beasts for his use to feed on them, *Gen.* 9. 3. and we are to eat of whatever is sold in the shambles, by his allowance, whose is the earth and the fulness thereof, 1 *Cor.* 10. 25. Beside man in all these Commands is properly directed in reference to his Neighbour, and not to beasts: Yet I grant by striking a beast a man may offend, as 1. when that stroke wrongeth his Neighbour; to whom that beast belongeth. 2. when in our striking there is 1. unreasonableness, as if we would require that capacity in a beast, that is in reasonable creatures, and so are ready to offend when they answer not our expectation. 2. when there is a breaking out into anger and passion at brutes, as when a horse rydeth not well, a Dog runneth not well, a hawk flyeth not well, &c. which speaketh an impotency in us, who are so easily mastered by irrational passions, which will sometimes also seize upon us even in reference to senseless and lifeless Creatures, when they do not accommodate us to our minds. 3. when there is bitterness and cruelty in *striking*. Something of this the Lord reproveth by making *Balaam*; As speak and rebuke the madness of that Prophet, who unreasonably smote the Ass, and wish'd he had had a Sword to kill her, *Numb.* 22. 29. whereas a just man pitieth his beast, and regardeth the life thereof, *Prov.* 12. 10.

But for the better Understanding of the Object of the Command, we shall proceed to speak to it, and the act of killing (which is the second thing) complexedly, and if we consider killing in reference to a man's self, it is certainly understood here; for that being the sum of all the commands of the second Table, *thou shalt love thy Neighbour as thy self*, it must be understood as repeated in each of them; as here, *thou shalt not kill thy Neighbour more than thy self*, or *shalt preserve him as thy self*, which supposeth that it is not free for a man to wrong himself more than to wrong others; and generally those reasons whereby the Lord restraineth us from killing others, will also hold in restraining us from killing and other ways wronging our selves; therefore there is no question, if it be a sin to wrong, hurt or torture others, whether in body or in their soul, as to the tranquillity and quiet frame thereof, and any ways to procure or further their death, it will be no less so to do thus to our selves; because love to our selves is the patern that we ought to walk by in loving others.

We may be guilty of the breach of this Command in reference to our selves by omissions as well as by commission as when things needful for entertainment and health of the body are, either designedly, or with an excessive misregard to health and life, omitted.

We may further fall into the breach of this Command in reference to our selves, either directly, as purposing and intending hurt to our own bodie, or indirectly, by casting our selves in unnecessary seen dangers, by wilful or careless using of known unwholesome food, by excessive and immoderate toyl, by spending and wasting the body with unchastness, by drunkenness and gluttony (whereby many more are destroyed then with the Sword, according to the common saying, *plures gula quam gladio pereunt*) and many other ways.

If we consider this command with respect to others, we may conceive it in reference to a threefold life, which we should endeavour to preserve and promote in them, in any one of which a commission or omission will make a breach thereof.

1. There is a life of the body; and whatever cometh from us that wrongeth that, either directly, as stroaks, challenges or appeals, &c. or indirectly, if it were but by keeping back something that is in our power to give which might be useful to our neighbour in his need, that no doubt maketh guilty of this sin of killing in respect of this bodily life. I have mentioned appeals to Duels under the former branch, because albeit that in the matter of private duels the pride and corruption of men do ordinarily either commend a vain bravery and gallantry; or pretend the excuses of a seeming Obligation in the point of honour or necessary defence: Yet we are sure that the judgment of God, which is according to truth, by pointing out on the part as well of the accepter as of the appealer; these ensuing irregularities, do condemn the thing as exceeding sinful. As 1 Impotency of mind and excess of Passion, which if sooner in the accepter, doth only add deliberation to his other guilt. 2. Contempt of the publick Laws and civil order 3. An Usurpation of the Magistrates sword, which is given to him, both for punishing and protecting: And 4. An invasion of Gods right of vengeance, which he hath so expresly reserved to himself, and from this the accepter observing ordinarily no more moderament in his defense, than there was necessity for the engagement, hath no excuse more then the challenger, so that in effect although the mediate rise may be thought to be on the appealers part, yet the sin is common, and is in a word a plain complication of hatred against our neighbour, contempt against the Laws and Powers and God, who hath appointed them and a bold and desperate despising and rashing upon Death, Judgement and Eternity, which do so imminently attend all such rencounters: O how much more heroick and noble, were it for men to approve the wise and great King choise, *he that is slow to anger is better than the mighty, and he that ruleth his spirit then he that taketh a City*, to hear him, who is higher than the Princes of the earth, who commands us, *Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you*, and confirmed all by his own most perfect example: And lastly, the study of that divine goodness, which embraceth both good and evill, just and unjust, to aspire to that height of all felicity and glory in being perfect as our Father, which is in heaven is perfect: But to proceed.

2. There is a spiritual and eternal life of the soul, thus *sin* deadneth and killeth men, and in this respect all who are unfaithful to others in the matter of their souls or who cause them to sin, or sinfully give them occasion of sin, become guilty of soul-murther, so *Ezek.* 3. 18. and 33. 6. *his blood will I require at thy hands*, saith the Lord to the Prophet.

Men become guilty of this not only 1. By commanding; as *Saul* did *Doeg* to kill the Lords Priests, and *David* did *Joab* to cause *Uriah* to be slain, 2. By counselling and advising, as *Jonadab* did *Amnon* in reference to his sister *Thamar* 3. By alluring and down right tempting as *Thamar* did *Juda*; 4. By consenting to the sin of others, or any wise assisting, countenancing or incouraging them in it, as *Saul* was consenting to the death of *Stephen* & was standing by keeping the cloaths of them that stoned him, and as men may be in reference to false Teachers 2 Epist. of *John* 10, 11. 5. By giving high Provocations to others, and thereby stirring them up to sin such as are reproaches,

proaches, opprobrious ſpeeches, chartallings & challenges to fight, &c. but alſo 6. By evil example, as *David* was acceſſary to the ſin of the Adverſaries blaſphemous reproaching, by what he did, and the Apoſtle often inſinuateth Chriſtians may be thus guilty by their inſutable deportment in the ſeveral relations they ſuſtain and ſtand under, this may alſo be by doing what hath the appearance of evil, yea even by doing of things in themſelves lawful but inexpedient, becauſe unſeaſonable and with offence. Thus one Chriſtian may be acceſſory to anothers ſtumbling, and may ſinfully hazard the deſtroying of theſe for whom Chriſt dyed, as the Apoſtle diſcourſeth concerning offences even in things not ſinful in themſelves: 7. By not warning faithfully before ſin be committed, as is clear, *Ezek.* 3. 18. 8. By not reproving after the ſin is committed, but ſuffering it to lye on our brother, *Lev.* 19. 6. 9. By not ſuiting and proportioning the reproof to the greatneſs of the ſin, but making it too ſoft and gentle, not ſhewing juſt indignation againſt it, which was *Eli* his guilt, who though he did not altogether neglect or omit to reprove the prophanity and groſs wickedneſs of his Sons, yet did not reprove at that rate of holy ſeverity, called for, and anſwerable to, their atrocious and villanous wickedneſs, he *frowned* not on them and dealt not roughly with them, as he ſhould have done, as is clear by comparing 1 *Sam.* 2. 22. 23. 24. 25. with 1 *Sam.* 3. 13. 10. By raſh putting men in Offices for which they are not all, or not competently qualified, and ſo cannot but in all probability ſin much in them, eſpecially in the Office of the Miniſtry, 1 *Tim.* 5. 22, 11. By not endeavouring by all ſuitable and lawful means within the compaſs of our power and calling to prevent the ſin of others, and to reſtrain them from it, as *Eli* is on this account challenged by the Lord, 1 *Sam.* 3. 13. 12. By broaching, venting, teaching and ſpreading hereſies and falſe doctrine; thus *Antichriſt* is notoriouſly and primely guilty of this ſin of ſoul-murther; as all falſe teachers and ſeducers are leſs or more according to the nature of the doctrine taught by them and their induſtry in propagating the ſame; and likewiſe all that tolerate and do not reſtrain them, whoſe Office obligeth them to it according to their power: All theſe and other ways may men be acceſſory to other mens ſins, and ſo make themſelves guilty of this great and cruel ſin of Soul-murther.

This ſort of murther aboundeth and is very rife, and yet is in an eſpecial manner forbidden by this command, and the prevention of it accordingly called for, it being a greater evidence of love to our neighbour to be careful of his ſoul then of his body, the one being more pretious then the other; and however falſe Prophets, teachers and ſeducers, ſeem ordinarily to be moſt tender of mens perſons, and moſt deſirous to pleaſe them, yet are they in this ſort horridly guilty of their murther.

3. There is a life of contentment, conſiſting in the tranquillity of the mind, and the calm frame of a quiet ſpirit with comfort, joy and chearfulneſs; to this purpoſe ſaith *Paul*, 1. *Theſſ.* 3. 8. *I live if ye ſtand faſt in the Lord*, and it is ſaid of *Jacob Gen.* 45. 27. when he heard that *Joſeph* lived, *his ſpirit revived*, as if it had been dead before, becauſe of his great heavineſs, ariſing from the ſuppoſed death of his Son; thus we become guilty of this Sin of *killing*, when we obſtruct or interrupt the ſpiritual comfort and joy, or the inward contentment of our neighbour by fear, heavineſs, diſquietneſs, diſcouragement, &c. whereby his life is made bitter, and his tranquillity impaired, and ſo his hurt procured or furthered: As *Joſephs* brethren did not only become guilty of his blood, but of weighting

their Father, and deadning, as it were, his spirit, which afterwards at the news of *Josephs* being alive revived, so people may be guilty against their Ministers, when they make them do their work not with joy but grief, as it is *Heb.* 13, 17.

Again Murther, as it respecteth the bodily life of our Neighbour, is either immediate, as *Cains* was of *Abel*, *Joabs* of *Abner* and *Amasa*, or mediate, as *Sauls* was of the Lords Priests, *Davids* of *Urias*, and *Achabs* of *Naboth*.

Again, killing may be considered either as purposed, such as *Cain's* was of *Abel*, and *Joab's* of *Abner* and *Amasa*, or not purposed; which again is twofold: 1. Innocent, which is even by the Law of God every way so, and is indeed no breach of this Command: as when a man, following his duty, doth that which beside, & contrary to his intention, & without any previous neglect or oversight in him, proveth the hurt & death of another. 2. Culpable, because although it do proceed beyond the purpose of the person, yet it is occasioned and caused by a culpable negligence: As suppose one were hewing with an Ax, which he either knew, or might have known to be loose, and the head not well fastened to the helve, did not advertise those about him of it, if by flying off, it happened to wound or kill any person, he were not innocent, but if without any inadvertencie, he either knew not that it were loose, or that any were about him, if then it should fall off and kill his Neighbour, in this case he is guiltless: So when the Lord commanded those who built houses to build battlements about the roofs of them if any person fell where the battlements were, the Master was free; if the battlements were not he was guilty.

Murther is also either to be considered, as committed after provocation, or without all provocation, which is a great aggravation of the sin, though the provocation maketh it not cease to be a sin. Further, it may be considered, as it is the murther of evil and wicked men, or of good and religious men, and that on the account of their Religion, which is a most horrid aggravation of the murther.

Lastly, this murther, is either ordinary, as of meer equals, or inferiours; or extraordinarly, aggredged by the quality of the person murthered, whether he be a superiour, as a Magistrate, a Parent; or whether he be of a near Relation, as a Brother, or Kinsman, &c.

We come a little more particularly to consider the extent & nature of the sin forbidden here (which is not certainly to be understood of taking the life by publick Justice, or in a lawful or just War, or in necessary and pure self-defence that we may the better understand the contrary duty commanded; It implyeth then a *hurting*, which we may consider, 1. as in the heart, 2. as in the mouth or words, 3. as in gestures, 4. as in deeds; for we take it for granted that it reacheth further then the gross owtward act, as by Christs exposition of it in *Matth.* 5. is incontrovertibly clear.

The heart is the fountain, spring, and treasure of all evil, in it breedeth all evil, and from it proceedeth this murther, *Matth.* 15. 19. he that in heart hateth his brother is a murtherer, 1 *John* 3. 15. In a word, whatever is opposite to love in the heart is a breach of this Command: As 1. *hatred* which is malicious, and simply wisheth ill to our Neighbour, and only because we love him not, with out any other reason, as one wickedly said.

No

No amo te Zabidi. *nec possum dicere quare,*
Hoc tantum possum dicere, non amo te.

So *Cain* hated his Brother without cause. 2. *Anger*, that supponeth a pretended wrong, and is desirous of revenge, because of ingratitude, pretended injustice, &c. 3. *Envy*, whereby we are grieved with the good of another, supposing, though groundlesly, that it obstructeth ours, and therefore we seek to overturn it: *Anger is cruel, and wrath outragious, but who can stand before Envy*, saith *Solomon* There is often secret hatred on this ground more irreconcileable, then where many and grave reasons can be given. 4. *Rage*, which presseth reveng beyond what is condign, though it follow it lawfully as to outward means. 5. *Sævitia*, or *Cruelty*, that delighteth in the hurt and prejudice of another, all these and others of this kind go generally under the name of *Hatred* and *Anger*

If any ask here, *Is* there no anger lawful? *Answ.* Yes. for there is somewhat of it natural, yea, and sometimes it lawfully immixeth it self in duty; as in zeal, when God is dishonoured; which was in *Moses*, *Exod.* 32. And no doubt, Indignation at wicked men, in some cases, is lawful, and also required. But carnal Anger is forbidden, which, 1. Is a desire of reveng where there hath no wrong been done to us: 2. When the revenge desired is disproportioned to, and greater then the wrong: 3. When it is prepostrously desired, without intervening Justice: 4. When it is not desired for the right end, to wit, the mans gaining but only for the satisfying of our carnal humor: 5 When it is immoderate and corrupt in the manner of it. so as the name of God is dishonoured by it. This unlawful Anger, when it is 1. against a Superiour, it is called *grudge*; 2. when against an Equal. *rancour*; 3. when against an Inferiour, *disdain* and *contempt*; these two last follow ordinarily upon the first,

2. This Command is broken by injurious words, as in that fifth Chaper of *Matthew*, *He that shall say to his brother, thou fool, is guilty:* O what guilt will there be found to have been in imprecations, cursings, wrathful wishes, disdainful and passionate speeches, when Christ will call men to an account for the breach of this Command?

3. It is broken in gestures, such as high looks, fierce looks, gnashing with the teeth, *Act.* 7. 54. foaming with the mouth, and such like, wherewith even our blessed Lord and his Servants have been followed; and as there may be Adultery in looks, so there is also murther in them, such looks had *Cain Gen.* 4. 5.

4. It is broken in deeds, even when death followeth, not as in wounding, smiting, oppressing, cruel withdrawing of the means of life, extortion, exaction, byting, usurie, litigious wrangling, violent compulsion, raising and racking of Land or House-rents beyond the just valve, and squeezing and exacting upon poor Labourers and Tenants, without any due regard to them or their labours which last is a frequent sin. but little regarded, a crying sin, but little cared for; next it is broken by withholding what might be useful and refreshful, as by neglecting the sick and distressed, want of hospitality, specially to the poor: All these are sinful breaches, whether directly or indirectly incurred; neither is it sufficient that we simply abstain from committing some of these, but we must also make conscience to practise all contrary duties.

The last thing proposed to be spoken to, was the person *thou*; where, in a word, we are to distinguish private men from publick men, who are Magistrates and bear the Sword, whom this Command doth not restrain from executing of Justice; yet these may also sin in their passions, and unjustly put forth their authority, and be carnal in punishing and passing sentence, even when there is ground in Justice; and thus Magistrates may become guilty; though in the executing of Justice, not simply, but by reason of other concurring circumstances. Thus *must shortly* on this Command.

The Seventh Commandment.

Exodus 20. 14. *Thou shalt not commit Adultery.*

THE Lord having spoken of such sins as do more respect mans being simply in the former Command, he cometh now to direct in those things that concern a man in his life, in the ordering of his conversation; and as it will be found one way or other, that by our passion, hatred, and anger, in one degree or other, the former Command is broken often, so this sin (that in the very name of it is abominable) is not so unfrequent, even amongst Christians, as might in all reason be supposed and expected.

The vile sin of inordinate Concupiscence and Lust entred into Mankind exceeding early after *Adam*'s fall, and in nothing the bitter fruit of Original sin, and that pravity of our nature sooner kyeths, and did kyth, then in it: Hence is it that *Adams* and *Evahs* nakedness, and their being ashamed, is spoken of in Scripture, which implyeth a sinfulness and inordinateness in them, which formerly they were not tainted with; as also a shame or plague following upon it: and this corrupt nature being still in man, it is hard to speak of, or to hear these things holily; and therefore there is a necessity both of holiness and wisdom here, lest we break this Command, even when speaking of it, and hearing it spoke of; yet the breach of it being a sin so rife, and the Spirit in Scripture thinking it needful to speak of it, yea, it being put in a particular and distinct Command by it self, and our most holy and blessed Lord Jesus having himself commented on it, *Matth.* 5. there is a necessity of saying somewhat of it, but so as to contain within the bounds of Scripture expressions: O! be therefore afraid of sinning in hearing; remember and consider that the Lord seeth, and in a special manner abhorreth such vile Imaginations as shall be irritated and excited even from his holy command enjoyning the contrary, which is indeed both an evidence and a part of the *sinfulness of sin*, as the Apostle speaketh *Rom.* 7.

To take therefore a view of it, let us consider the scope of the Command, which we conceive is in a special manner, and obviously holden forth in these few places of Scripture, commending holiness in respect of a mans person, and condemning *uncleanness* in all its branches. 1 *Thess.* 4. v. 3, 4 5. 7. *For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles, which knew not God* ——— *for God hath not called us unto uncleanness, but unto holiness*, Ephes. 5. 3. 4. 5. *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

For

For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Galat. 5. 19. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.* Rom. 13. v. 13. *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.* Colos. 3. v. 5. *Mortifie therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.* In which places, as we see, the sin forbidden in this Command, held out under the most odious designations, to wit, a *work of the flesh, fornication, adultery, uncleanness, lasciviousness, inordinate affection, evil concupiscence,* &c. branches of this sin; and a decent walk commanded, as contrary to the same; so we may see from them the scope of this Seventh Command to be an honest, decent, shamefast, chast, temperate and holy life, which being well considered, doth much illustrate the meaning and extent of it.

If we might be particular, we could shew how there is no Command more pressed, more fully explained, and sorer plagued in the breach of it, then this, and set forth with more aggravating expressions, to make it so much more abominable. It wrongeth God, and the Society of men, it wrongeth others; in particular, our children and our seleves, *both in body, estate and name*; it bringeth a blot on the soul here and hereafter, *Job.* 31. 12. *Prov.* 6. 33. It taketh away wit and courage, yea, and even the very heart, besotting men, *Hos.* 4. 11. compared with *Prov.* 6. 32. So did it in *Solomon*, and therefore the man given to it is compared to an *Oxe* and a *Fool*, *Prov.* 7. 22. 23, &c. It is compared also to the *neighing of Horses*, *Jer.* 5. 8. and the *hire of a whore*, and the *price of a dogg*, are put together, *Deut.* 33. 18. The madness, folly, yea and, to say so, devillry and bewitching power of it are set out in *Jezabel*. It is said to be, *Ephes.* 5. v. 6. *A work of darkness, that bringeth Gods wrath on the children of disobedience*, as it did bring it on *Sodom* the *Old world*, and the *Canaanites* most signally; and seldom is there a remarkable plague and punishment brought on a Person or Land, but this sin of vileness hath a main hand in the procuring of it; and where it reigneth, it is usually, if not alwayes, accompanied with many other gross sins, which are occasioned by it, and given way to for its sake, as *drunkenness, murther, idolatry,* &c.

For further clearing of this Command, consider 1. The *Species* or kinds of faults condemned in it, and the vertues or graces commended. 2. The manner of being guilty of the breach of it, which (because this Command will be found to be (pi it-tual as the other commands are) reacheth to the heart and affections as they do. 3. Consider the sin here forbidden in its incitements, foments, and other sins more implicitely comprehended under it, as *idleness glutony, drunkenness, impudencie, gaudiness and unchastness in apparel or nakedness, dancing, singing of bawdy songs, loose company or fellowship*, and every appearance of this ill, and what may lead to it, and dispose for it, or is an evidence of it. 4. See its opposite vertues, and the means useful for the subduing of it, as *chastity, modesty, shamefacedness, temperance, lawful marriage*, the remedy thereof, &c. which are required in this Command, and are very useful for a holy life.

That these things ought to be spoken of, none will deny; that they belong to one of the Commands, the perfection of the Law requireth it; and that they come in here under this Command, the nature of them, and their conjunction with, or influence upon the sin condemned, or duty commanded here, will make evident; the sin of Adultery being a prime branch of the carnalness of our nature, under it the rest of that kind are comprehended for making of them the more odious.

Now

Now in considering the act of vileness forbidden, we may 1. Look to these ills, that are simply unnatural, of which these that be guilty are called in the Scripture, *Rev.* 21. 8. *the abominable*, such are these 1. who prostitute themselves to the abomination *of filthy Fellowship with Devils*, as they suppose and imagine. 2. These who commit *beastiality*, a vileness most detestable in reasonable creatures, it is called *confusion*, *Levit.* 18. 23. 3. These who abuse themselves with mankind spoken of, 1. *Tim.* 1. 10. *Rom.* 1. 26, 27. called also in the Scripture *Sodomy*, *going after strange flesh*, having been the abominable practise of the sons of miscreants, whom God set forth *for an Example suffering the vengeance of eternal fire*, when he rained, as it were, something of hell from heaven on them burning them quick, and frying them in a manner to death in their own skins, because of the lust wherewith they burned. These are abominations against nature; against which the Laws both of God and men do severely animadvert, see *Lev.* 18. and 20. *Deut.* 22.

2. The act of vileness inhibited taketh in these ills of uncleanness, that are in some respect against nature also, though not so obviously, nor so gross, such as are betwixt persons within degrees of consanguinity and affinity; this uncleanness is called *incest*, such are reckoned up *Levit.* 18. and 20. and *Deut.* 22. for this the *Canaanites* were cast out, and it was abominable even to heathens, 1 *Cor.* 5. 1. &c. the evil of *incest* flows from the unnaturalness of mens confounding the relations and degrees, that nature hath set men distinctly in; as for instance, nature hath made the fathers Wife a mother, to joyn therefore with her destroyeth that relation, and is unbecoming that reverence and respect we owe to parents; hence this *incest* is always either in a direct or oblique line, but not in the collateral, beyond the relations of brother and sister, which are indeed the very beginings of the collateral lines, and, as it were, almost one in their common parents; thus conjunction with one of the furthest and most remote of a line that is direct is incest; which yet is not so with the very first after these excepted, of the line that is collateral; a man might not marry his fore-grandfathers wife, nor his sister, but may marry his Cousin German, and because man and wife become one flesh, it is incest which is within the degrees to the wife, as well as if it were within them to the husband himself, and it is also called confusion. *Levit.* 20. 12. 14.

3. Consider it as it is against a tye or bond, called *the Covenant of God*, *Prov.* 2. 17. and this may be three ways considered, 1. When both persons are married, as *David* and *Bathsheba* were, this most abominable, and that which we call *double adultery*. 2. When the man is married, and the woman solute or free. 3. When the woman is married and the man free, these two last are both gross, yet the latter is accounted grosser, as having these Aggravations, of disturbing the peace of our neighbours family, the corrupting his seed and *offspring*, and the alienting of his inheritance added unto it, therefore not only the first, but even the third hath been ordinarly punished by death amongest men; and certainly the guilt of the second, is little inferiour, if not equal, to either of them: for 1. It hath the same Wickedness of Adultery, with the other two, as being contrary to the Covenant of God. 2. It is in like manner peccant against the remedy of uncleanness and disorder, for which the Lord did appoint marriage 3. It doth no less disturb

ſtuch the quiet and proſperity of Families, provoking jealouſie in the Wife, the more impotent, becauſe the weaker Veſſel, alienating affections, and often hindering a lawful Propagation, but continually marring the education of the children lawfully begotten, and the Parents care of their proviſion: Neither are theſe things to be reſtricted to the man, as if he were only therein criminal; the free Woman the Adultereſs, by her manifeſt acceſſion, doth evidently involve her ſelf in the ſame guilt; if a free man lye with his Neighbours wife, the aggravations, flowing from her married eſtate, are all charged upon the man, and by the Law of God he is therefore condemned as the Adulterer; doth not then the parity of reaſon, in the Caſe of a married man with a free Woman, equally transfer on her the Guilt of his Conſequences? Neither is it any excuſe for the Woman, that the man ordinarily the temptor; becauſe not only hath nature put the Womans greater weakneſs, under the ſecurity of a far greater meaſure of modeſty, but the Lords righteous Law is alſo binding upon both without diſtinction: ſo that I think, we may well underſtand all the three ſorts of Adultery, to be forbidden by the ſame laws, and under the ſame pains; and therefore conclude with *Job* 31, 9. 11. that Adultery, without reſtriction, *is an iniquity to be puniſhed by the Judge* upon the man as well as upon the woman.

Of this ſort alſo is *Bigamy*, the marrying of two wives together; and *Poligamy*, the marrying of many Wives, and keeping Concubines with Wives: For God made but two at the beginning, one Male, and the other Female; and hath appointed every man to have his own Wife, and every woman to have her own Husband. And although many holy men have failed in this, yet can we not exempt them from ſin; neither will we aſcribe it to Gods particular *diſpenſation* to them which we dare not make ſo common as that practiſe was, conſidering eſpecially what abuſe it came to, as may be inſtanced in *Solomon*, & from whom it had its riſe, to wit, *Lamech*, and what bitter fruits and ſad effects it hath had following on it in Families and on Poſterity, as may be ſeen on *Abraham*, *Jacobs*, *Samuels* Father *Elkanah*, which made mens marriage a vexation to them, contrary to its ends: But now our Lord, by reducing marriage to firſt its inſtitution, hath very expreſly abolished it in the New Teſtament.

4. Conſider it in free and unmarried perſons, and thus it is *Fornication*; if it be conſtrained or forced, it's death by Gods Law, *Deut.* 22, 23. &c. only to the man; the other is free, and it is called a *Rape*; if it be continued in, it's *whoredome and filthineſs*; if with one woman; it is *Concubinatus*, an unwarrantable abuſing the ordinance of Marriage, and deſpiſing of it: if with ſundry parties, it is *Proſtitution*, and moſt abominable, and whatever way it be, it is abominable; *bringing on the wrath of God*, *Epheſ.* 5. 6, *Col.* 3, 6. *Not once to be named* amongſt the Saints: and whether marriage follow or not, yet it is ſtill ſinful.

It may have ſeveral aggravations, as 1. if it be in times of light, 2. if with perſons unſuitable to be converſed with, 3. if in Families profeſſing godlineſs; eſpecially in the Fourth place; if the perſon be a great profeſſor; 5. if it be in a time when God is quarrelling and contending with a whole Society or Land, and threatning his Judgements againſt all; Now although this ſin be at this time aggravated from all theſe conſiderations, yet oh! how much doth it abound and how frequent is it!

5. Consider this act of vileness inhibited, as it may be amongst and betwixt persons married and living in conjugal Society; for the use of the Marriage-bed is not left arbitary more then the use of meat and drink, but is bounded by the Lord, both in the contracting and in the injoyment; and when these bounds which are set, transgressed, the transgressours are guilty. Thus men and women may begin their marriage carnally, by wooing carnally, which will make them guilty, although there be no more: Marrying with persons of a different Religion or with other unsuitable disparities, maketh guilty of the breach of this Command, that sort of marriage not being the lawful remedy of Fornication; or when we are swayed more with temporal ends, and with respect to the satisfying of fleshly Lusts, then with conscientious respect to what God allows, and right reason requires, referring all to Gods glory; for this thwarteth with the end of marriage, and doth transchange marriage into a cloak for covering covetousness or filthiness, and so before marriage there may be guilt.

Thus also married persons may break this Command, if they do not possess and enjoy one another in *holiness and honour*, 1 *Thess.* 4. 4. and do not give to one another all *due benevolence*. Thus men do sin in the defect, by not cohabiting, by withdrawing without consent one from another, & by proving a snare one to another: The Apostle calleth it, 1 *Cor.* 7. 5. *defrauding* of one another. And many pieces of unkindlyness amongst married persons, unbecoming the honour and respect that the one should have to the other, may be here comprehended. But men sin more and oftner in the excess, *viz.* by carnal living with their own lawful married Wives, and using marriage for lust, living in the lust of *concupiscence*, as the Apostle calleth it; and that as the Gentiles did even in their marriage nations 1 *Thess.* 4. 5. And he calleth it, *Col.* 3. 5. *inordinate affection*, an affection which a man hath to his Wife as to an Whore, rather then what becometh a Wife: These things, when reproved, must not be offended at, but the Lord looked unto for the purging of this corrupt nature, of such filthiness, as is shameful even to mention.

This inordinateness may be in respect of frequencie, unseasonableness, carnalness in the manner; and what need is there to say more? It may also have place among married persons, when their conjugal fellowship hindereth them from setting apart any time for extraordinary Devotions, which yet they ought to do, as may be drawn from what the Apostle saith, 1 *Cor.* 7. 5. Though excess in this also is to be guarded against, but when there are times of trouble, and of private or publick calamity, wherein the Bridegroom is called to come out of his Chamber; in such times as these, married persons may be readily guilty of inordinateness: And it is known that there were, upon some occasions, restraints under the Law when a man might not touch a woman, thought his own Wife, to shew that in conjugal Society men should observe a purity, & that they have not unlimited liberty in this, more then in other things as eating, drinking, &c. For although all pleasure in meat and drink be not unlawful, yet carnal sensualness is, so what is natural, sutable, and seasonable, here is allowed, and inordinancie forbidden. Thus during the marriage state, guilt may be contracted.

Again, men may thus sin by unjust dissolving of Marriages, by *deserting*, *divorcing* without the just cause of it, *extruding*, and such like acts, contrary to the

nature

nature of that strictest bond and covenant. I grant it is not always necessary to make divorce even where there is Adultery; the Lord is not offended with reconciliation, where the punishment of the sin is not executed by the Magistrate: But if the divorce be made, and the woman afterward married to another, her return to her first Husband, even after lawful dissolution of her second marriage, is an abomination and exceeding defiling, *Jer.* 3. 1. Thus in dissolving marriages there may be guilt.

Lastly, this uncleanness may be considered as it is in a solitary person, when alone, in their actions of darkness and abominable imaginations, which are to be loathed rather then named; yet these things which are done in secret are seen of God, though it be a shame to speak of them: see *Ephes.* 5. 11. 12. This secret uncleanness, again, may be by a person, either waking, or sleeping, mentioned *Lev.* 15. which confessedly becometh men or womens guilt, according as they have drawn it on, or by unsutable imaginations disposed themselves for it: yea, when it hath not *ingrata recordatio*, an unsavory and displeasing remembrance, and a holy horror following thereupon, there is guilt: Of this we spoke somewhat in the Preface to the Commands.

These abominations then are not restricted to the outward act, but extended further, and many wayes men commit this wickedness: as 1. In heart, Christ calleth the *lusting of a man after a woman a committing of Adultery in his heart Matth.* 5. 28. This indeed hath degrees according to the length it cometh, and the entertainment it getteth, and other such like circumstances, but it is still accounted by God to be heart-adultery, and it is called *burning*, 1 *Cor.* 7. 9 and *Rom.* 1. 27. and is exceeding loathsome to the Lord, and hurtful to the inner man, even when men neither resolve nor intend acting yet by not abhoring these Imaginations, but suffering them to roll in their thoughts (O! bewar of carnalness upon the thoughts of this) they become guilty, and that inward fire being suffered to burn, often breaketh out into a visible flame; How that 1 *Cor.* 7. 9. differeth from the burning mentioned *Rom.* 1. 27. we shal now forbear to mention. 2. Men are guilty of this wickedness, when they license their outward senses in the sinful pursuit of their objects: Thus *eyes full of adultery* are spoken of, 2 *Pet.* 2. 14. thus *Matth.* 5. 28. *a lustful look* is adultery: and *Job* 31. saith, he will not *look upon a maid*. Thus also obscene pictures, delight in them, or other spectacles of that sort, cannot but defile the man: The ears are defiled by hearing of, and listning to obscene and filthy discourses, to drunken, bawdy, or light wanton amorous Songs: the touch with embracings, and the mouth with kissings: Such are spoken of *Prov.* 7. 13. *She caught him and kissed him*. To insist further here, is not sutable but oh! there is much guilt contracted this way, and but little noticed, and mourned for. 3. Men may become guilty by *gestures*, as they are evidences of this vileness, or dispose to it, and postures undecent and unbecoming civility, and godliness: See what is spoken of a *naughty person*, *Prov.* 6. 13. 14. and *Isa.* 3. 16. &c. this is opposite to *honest walking* which is commended *Rom.* 13. 13. and a *carnal wantonness* reproved. 4. Persons become exceeding guilty of this evil by *scurril* and *obscene speeches*, where as this sin should not be once named, by reading *scurril, wanton, amorous ballads* or *books* which is, as if we were conferring on such a subject, by *taunting and reproaching* one another in such com-

munication as corrupteth good manners; by *jeſting that is not convenient*, eſpecially if it be at one that hath fallen in ſome act of *filthineſs*, or by whatever may be neer, or of a ſinful ſutableneſs to ſuch an evil; ſee *Eph.* 4. 24. & 5. 3. 4. &c. 5. This ſin is fallen in by too familiar or unneceſſary converſe with light, vain, looſe company; more eſpecially private companying with ſuch which is not only an appearance of ill, or a ſnare to ill, but evil & looſe in it ſelf, called by the Apoſtle *chambering*, *Rom.* 13. 13. & *Solomon* biddeth men not *come near the door* of ſuch a womans houſe much leſs to enter into it, *Prov.* 5. 8. 6. Men fall into it by *wantonneſs*, *immodeſty*, *want of due ſhamefaſtneſs*, &c. or any other by way where they yield reins to the looſe, wanton, carnal humour that is in them.

There are many others ſins which come in here, & although ſome of them may be reduced to ſeveral of the Commands, yet in a ſpecial manner are they related, and as it were, tyed to this: As 1. *Idleneſs*, ſuch as you ſee 2 *Sam.* 11. 2. &c. occaſioned *Davids* fall, and is by *Ezekiel*, c. 16. 49. charged on *Sodom*, as prediſpoſing for, and going along with their uncleanneſs; *Idleneſs* being in it ſelf *mater omnis mali vitiorum*, and *noverca omnium virtutum*, the mother of all vices, and the ſtepmother of all vertues: This breedeth unſtayed looks, and giveth occaſion to, and entertaineth carnal imaginations, and it occaſioneth much gadding, when folks, either have no lawful calling, or are not diligent and ſerious in the employments and duties of it, 1 *Tim.* 5. 13.

2. *Lightneſs* and *unſtableneſs*, charged on *Reuben* when he defiled his Fathers bed, *Gen.* 9. 4. and by the Apoſtle, *keeping at home* is (*Tit.* 2. 5.) joyned with chaſtity, modeſty, and ſhamefaſtneſs; there is a gadding, and alſo called *ſkirtbineſs*, eſpecially in women, more eſpecially young women, which is exceeding offenſive, and yet exceeding rife, it may be it were more fitly called *impudence*, or *impudent boldneſs*, which maketh them run to all ſpectacles and ſhewes, to ſpeak in all diſcourſes (which quite croſſes the charracter that one gives of a modeſt Virgin, that *She loves rather to looſe her ſelf in a modeſt ſilence, then to be found in a bold diſcourſe*) and to hazard upon all companies, exceeding unſutable to that modeſty and ſhamefaſtneſs which is particularly called for in that Sex. Take in here alſo the manner of going, minſing, or tripping nicely, and making a tinkling with their feet, ſpoken of *Iſaiah* 3. 16. and touched at a little before.

3. *Wantonneſs*, and too much carnal mirth and laughter, which is both the evidence and great fomenter of looſneſs in the heart; and ſo *fooliſh jeſting, which is not convenient*, *Eph.* 5. 3. is conjoyned with this ſin, and none ought to think that there is a lawful freedom in ſuch jollity, as *chambering and wantonneſs*, *Rom.* 13. 13. Now this taketh in much, and is of a large extent.

4. *Undecent converſing*, going abroad in company with raſh and offenſive freedom, when as entering the houſe yea, coming near the very doors of an whores houſe is forbidden, *Prov.* 5. 8. the ill and prejudice whereof may be ſeen in *Dinah* going abroad belike without an errand, *Gen.* 34. 1. 2. &c. *Potiphers* Wife did caſt her ſelf in *Joſephs* company thus, though he gave her no entertainment, but in the fear of the Lord fled from her.

5. Add *dancing* a thing condemned by the people of God as no honeſt recreation, at leaſt when in companies that are mixed, and (as we call it) *promiſcuous dancing*, ſuch as uſeth to be at *marriages*, and the like occaſions, both of old (as may be ſeen in the Canons of ſeveral Councels) as alſo of late by our own and other reformed Churches.

I ſhall

I shal say these things in short of it: First, that ye will not find it mentioned in Scripture in the person of any of the godly, it becoming an *Herodias*'s daughter better then professors of Religion. 2. That it will be readily found to indispose for the exercise of godlines, and so to be inconsistent, or at best, hardly consistent with either a pious and lively, or a sober frame of spirit. 3. That it marreth not only the gravity of persons for the time, putting them in a sort of regular distraction, but lessenet the esteem of such persons; this insobriety being like a *dead fly* that maketh the *box of ointment* (if any be) *to stink*. 4. That in Scripture examples we find this sort of *dancing* only among prophane and loose people, and recorded also as a piece of their stain or blot, rendring them some way infamous; and oftentimes it hath also snares waiting upon it, as in the *Israelites* amongst themselves, *Exod.* 32. and in the daughters of *Moab* with the people of *Israel*, and in that of *Herodias*'s daughter: Some also suppose those whom *Dinah* went forth to see, *Gen.* 34. were thus imployed at some feast, or such other solemnity, where she was insnared and deflowred. 5. Yea, it is often, if not ever the fruit of some former loosenes and carnalnes being the effect that excessive wantonnes usually breaketh out in; and can Gods people warrantably have fellowship with these *works of darknes*? or can they (if guilty themselves) reproved it in others? *Cicero* calleth it *Postremum vitiorum quia a Bo sequitur*, the last of vices, because usually it followeth former loose carriages. 6. There is no lawful mean of recreation which is useful for the health of the body, but is, and may, & should be sanctified by the Word and Prayer, yet I suppose neither useth this to be so, neither would any think it very sutable, or well consistent with a praying fram; e& can that which standeth not with the serious exercise of repentance and a praying disposition, or that which none would think a fit posture to meet death, or the Lords appearing with, be in reason though consistent with a *Christian walk*? which should alwayes be with the loyns girded, and the lamps burning: It is somewhat like this, or less then this, which the Lord condemneth, *Isa.* 3. 16. *walking and mincing, or tripping, and making a tinkling with their feet*; what is that but disdaining the grave way of walking, to affect an art in it? as many do now in our dayes, and shal this be displeasing to the Lord, and not the other? seeing he loveth, and is best pleased with the native way of carring the body *Junius* and *Rivet* from him, calleth this *mincing* or *tripping*, a walking or standing on the Earth in an artificial way.

Besides these things that are more general in folks carriage, there is somewhat further in our cloathing and diet, which is to be spoken to here, seeing in these we ought to be christians, sober, grave, &c. and in nothing do our lightnes, vainity (as we ordinarily use to call people vain from their apparel) pride, wantonnes, and rioting appear more, then in vain garbs. Hence the Apostle *Paul* 1 *Tim.* 2. 9. joyneth modest apparel with shamefastnes and sobriety or chastity, as also doth the Apostle *Peter*, 1 *Pet.* 3. 2. 3. and in *Jezebel* and others, *decking* and *dressing* to seek love, is ever accounted an high degree of loosnes: It is a wonder that men should take pleasure to deboard in their cloathing, which is the badge of their perfidiousnes, and was at first appointed to cover their shame and nakednes. It is observed that the Hebrew word, *beged* doth signifie both perfidiousnes and cloathing, and cometh from that word which signifieth to break covenant, the Lord thereby intending by the very consideration of our cloaths, to humble us, and keep us in

mind of our first breach of covenant with him; and yet such is our wickedness, that we will glory in that which is indeed our shame. as it it were a special ornament; and whereas at first, cloathing was appointed for covering nakedness, for preventing of incitements to lust; and for decencie, now *Jezebel* like, it is made use of to be a provocation thereunto; see *Prov.* 7. 10. God in his first appointment of rayment, for preventing of vainity, and commending honest sobriety therein, did make for our first Parents *coats of skins*.

And therefore we say, that in men and women both, there is condemned by the Lord, 1. Costlinesse and excessive bravery of apparel, 1 *Tim.* 2. 9. which saith not that we are to foster sordidness or baseness, or that men in all places or stations, and of all ranks, should, as to their apparel, be equal, but that none should exceed. It is strange, that sometimes the poorest and meanest for place, and often for qualifications, are finest this way, as if it were the best or only way to commend and set them out; and that some should have more in cloaths then in their stock, is utterly intolerable 2. Strangeness in the ever-changing fashions, and extravagant modes of apparel, while as the Lord by nature hath continued the shape of mens bodies to be the same; for what is meant else by *strange apparel*, so often forbidden in the Scripture, but that which is commonly called *the fashion*, or *new fashion*, a new and uncouth garb? And certainly mens minds are often infected with lascivious thoughts, and lustful inclinations, even by the use and sight of gaudy and vain cloathing, and we will see, light, loose, conceited minds discover themselves in nothing sooner then in their apparel, & fashions, and conceitedness in them. 3. There is a lightness, in cloathing, as to colour, mounting as they call it, &c. and in dressing of the body, which may be seen in these *dressings of the hair, in poudenings, laces, ribbon, points, &c.* which are so much in use with Gallants of the time: this, especially in women is insisted on and condemned, *Isa.* 3. 16. 17. &c. some things indeed there mentioned, are not simply unlawful, especially to persons of higher quality, and at all times; but the particulars following are condemned; 1. Affecting of, and having a lust after, brave cloathing, making our *back* our God, as some do their *belly*, *Phil.* 3. 19. and this may be where cloaths are but mean, yet the lust and appetite after them may be great. 2. Haughtiness and vanity in cloaths and dressings, when we think our selves better with them then without them, or esteem our selves, because of them above others, in other things superiour, or at least equal to us. 3. Excess in these, in their superfluity and costliness, as is said, above and beyond our state and station. 4. Wantonness and lightness in them, which is especially in nakedness, as to such and such parts of the body, which in modesty are to be hid; for women having cloaths for a cover, ought to make use of them for that end and it is more then probable, that, that *walking with stretched out necks*, there reproved, relateth to women, their making more of their necks, and their breasts bare, then should be, or is decent. they affected to discover and raise their gorgets, when God commendeth modesty, and Nature is best pleased in its own unaffected freedom. yet they stretched them out. It is both a wonderful and sad thing, that women should need to be reproved for such things, which are in themselves, 1. So gross, that let the most innocent be inquired, whence these, more then ordinary discoveries, do proceed; and they must at least grant, that the first practisers of such a fashion, could have no other design in it, then the more thereby

to

to please and allure mens carnal eyes and regards: And 2. so impudent; so if to be all naked be shameful and exceeding ready to provoke lust, must not nakedness *in part*, more or less, be, and do the same? So that this will be found a glorying in their shame; for nakedness hitherto was always looked upon as a reproach: We read of old of such as were grave, that they *covered themselves with a vail*: And 1 *Cor.* 11. married womens going abroad uncovered is looked on as unnatural; What would such say if they lived in our times; we are perswaded the gravest amongst women are most averse from this evil, and the lightest are most prone and given to it: And seeing all women should be grave, it must import a disclaiming of that qualification where this lightness is delighted in: If therefore there be any shame, if there be any conscience, we will expect to prevail with some who are touched with the sense of gravity, that they may be good examples to the rest, and once indeavour effectually to bring gravity and modest shamefastness in fashion again.

There is in cloaths a base effeminateness amongst men (which some way emasculateth or unmanneth them) who delight in those things which women dote upon, as *dressing of hair, powderings, washings*) when exceeded in) *rings, jewels, &c.* which are spoken of, and reproved in the daughters of *Zion*, *Isa.* 3. and so must be much more unsutable to men Also *interchanging of apparel* is condemned; men putting on womens, and women mens cloaths, which is unsutable to that distinction of Sexes which the Lord hath made, and is condemned in the Word as a *confusion*, an absurd, unnatural thing, and an inlet to much wickedness. Whereof the Dutch Annotators, as several Fathers did long before them, on 1 *Cor.* 11. v. 14. make mens nourishing and wearing of long hair, to be some degree, it being given to women, not only for an ornament and covering, but also in part for distinction of the Female Sex from the Male: And here having touched a little on this vain dressing of the heir (now almost in alse many various modes, as there are fashions of apparel) especially incident to women, it will not be impertinent to subjoyn a strange story which learned, pious, and grave Mr. *Bolton* in his four last things, *pag.* 40. repeats from his Author the famous *Hercules Saxonia* professor of Phytick in *Padua*; *The* plica (saith he) *is a most loathsom and horrible disease in the hair, unheard of in former times, as* Morbus Gallicus, *and* Sudor Anglicus, *bread by modern luxury and excess, it seizeth specially upon women and by reason of a viscuous, venomous humour, glueth together, as it were, the hairs of the head with a prodigious ugly implication and intanglement, sometimes taking the form of a great snake, sometimes of many little serpents, full of nastiness, vermin, and noisom smell: And that which is most to be admired, and never eye saw before, these being pricked with a needle, they yield bloody drops. And as the first spreading of this dreadful disease in* Poland, *all that did cut off this horrible and snakie hair, lost their eyes, or the humour falling down upon others parts of the body, tortured them extreamly. It began first, not many years ago in* Poland, *it is now entred into many parts of* Germany. *And methinks (sayes Mr. Bolton) our monstrous fashionists both male and female, the one for nourishing their horrid bushes of vanity, the other for their most unnatural and cursed cutting their hair, should every hour fear and tremble, lest they bring it on their own heads, and amongst us in this Kingdom.* It is also worthy the noticing that *Tertullian* hath to this purpose, in his Book *de cultu fœmi. chap.*

where

7. where having expoſtulated with Chriſtian women for their various vain dreſſings of the hair, he beſpeaks them thus; *Drive away this bondage of barking from a free head; in vain do you labour to appear thus dreſſed; in vain do ye make uſe of the moſt expert frizlers of hair, God commands you to be covered and vailed: I wiſh that I, muſt miſerable man, may be priviledged to lift up my head, if it were but amongſt the feet of the people of God, in that bleſſed day of Chriſtians exulting gladneſs, then will I ſee if ye will ariſe out of your Graves with that varniſh and paint of white and red, and with ſuch a head-dreſs; and if the Angels will carry you up ſo adorned and painted to meet Chriſt in the clouds.* And again; *cap.* 13. *Theſe delights and toyes* (ſays he) *muſt be ſhaken off, with the ſoftneſs and looſeneſs wherein, the vertue and valour of faith may be weakned, moreover, I know not if theſe bands that are accuſtomed to be ſurrounded with rings and bracelets, or ſuch other ornaments, will indure to be benummed and ſtupified with the hardneſs of a chain: I know not if the legg, after the uſe of ſuch fine boſſe garters, will ſuffer it ſelf to be ſtreightned and pincked into fetters, or a pair of Stocks; I am afraid that the neck, accuſtomed to chains of Pearls and Emeralds, will hardly admit of the two-handed Sword: Therefore, O bleſſed woman!* (ſaith he) *let us meditate and dwell on the thoughts of hardſhip, and we ſhall not feel it, let us relinquiſh and abandon theſe delicacies and frolicks, and we ſhall not deſire them; let us ſtand ready armed to encounter all violent aſſaults, having nothing which we will be afraid to forego and part with: Theſe, theſe are the ſlayes and ropes of the Anchor of our Hope. ——— Let your eyes be painted with ſhamefaſtneſs and quietneſs of ſpirit faſtning in your ears the Word of God, and tying about your necks the yoke of Chriſt, ſubject your head to your Husbands, and ſo ſhall you be abundantly adorned and comly: Let your hands be exerciſed with wool, let your feet keep at home, and be fixed in the houſe, and they will pleaſe much more, then if they were all in gold; cloath your ſelves with the ſilk of goodneſs and vertue, with the fine linning of holineſs, with the purpure of chaſtity, and being after this faſhion painted and adorned, ye will have God to be your Lover,* Which notably agreeth with what the Apoſtles ſay, 1 *Tim.* 2. v. 9. 10. *In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefaſtneſs and ſobriety, not with broidered hair, or gold, or pearls, or coſtly array: But* (*which becometh women profeſſing godlineſs*) *with good works.* 1 *Pet.* 3. 1. 2. eſpecially 3. 4. 5: *Whoſe adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price; For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own husbands.* See alſo *Tit.* 2. v. 4. 5.

Next to what hath been ſaid of dreſſing the body, ſomewhat may not inappoſitely be ſpoke to, annent *dreſſing and decking of houſes and beds*, and annent *houſhold furniture or pleniſhing*, wherein there may be an evil concupiſcence and luſt, and an inordinate affection; our minds being often by a little thing kindled and ſet on fire: See to this purpoſe, *Prov.* 7. 17. where that woman ſpoken of, hath firſt the *attire of an whore*, then, he ſaith, *her bed is dreſſed, her tapeſtry and curtains provided, incenſe and perfumes are in the chambers*: So alſo *beds of Ivory* are reproved, *Amos* 6. 4. which are all uſed for entertaining the great luſt of *uncleanneſs*. which ordinarily hath theſe alluring extravegancies attending and waiting upon it. O! what

provision do some make for the flesh, *to fulfill the lusts thereof*; & how careful Caterers are they this way for their corruptions? And certainly Christians are not in their house more then in their *person*, left to live at random & without bounds, & folks no doubt may be unfitable to their stations, as much in the one as in the other. This excess may be also in the light and wanton manner of adorning houses and buildings with filthy and immodest paintings, pictures, and statues, and such like, which, with other things, is spoken of condemned, *Ezek.* 23. 14.

But withal, in what we have spoken in these excesses so incident even to professours, we would not have folks too rigidly to expone us, for we know that there are lawful recreations, nor are honesty and comliness in behaviour and apparel, blameable, but to be commended in their place; neither would we have any think, that we suppose all such, who do the things above censured, to be incited to them from the principle of lust; but for clearing of the matter further, it would be considered, 1. That we speak of these things as they are abused and particularly condemned in this Church. 2. We would consider the end of the things themselves, as they have been at first sinfully introduced, whatever may be the innocent intension of a particulare user. 3. We would respect others, who may be offended and provoked to lust, by what an actor is not provoked with, and also may be sinfully tempted to the like from that example; or if not so, yet may possibly be induced to judge them vain who walk so and so in apparel, light who dance, &c. which we would prevent and guard against 4. We would not only abstain from evil, but from all appearance of it; now certainly all these things we have spoken of, look like ill, and may breed misconstructions in others, even possibly beyond our own mind and intention; we may also consider the mind of very Heathens in reference to these things, as also of *Fathers*, *Councels*, and the *Divines* which are cited by *Rivet* and *Martyr*, on this Command. The Councel *Lido.* Can. 53. *apud Balf.* hath these words, *Let Christians, when they go to marriages, abstain from dancing, but dine or sup*, And another saith, *Nemo fere saltat sobrius nisi forte insanit*; no man almost danceth that is sober, unless perchance he be in a fit of distraction or madness: Neither doth *David* or *Miriam's* dancing, being used by them as a part of worship in the occasions of extraordinary exultations, say any thing for the dancing that is now in use, as their Songs of praise to God used in these their dancings abundantly shew: And beside, their dancings were not promiscuous, men with women, but men or women apart. Beside, if the seeing of vain objects provoke to lust, the circumstances and incitements of dancing must do it much more; and what men commonly say, *Take away the promiscuousness of dancing, and it self will fall*: It doth confirm this, that dancing is not pleaded for or delighted in, as it is *a recreative motion*, but as *promiscuous* with women, which beside the great provocation to lust spoken of, occasioneth that both much time and expense is bestowed on learning this which is attended with no profit.

What we have said of these evils may also take in *excess in sleeping*, *laziness*, &c. to be seen in *David*, 2 *Sam.* 11. 2. and also vain curiosity, as well as lasciviousness in singing and playing; too much whereof savours of *wantonness* and *riotousness*, as these words *Rom.* 13. 13. are in their signification extended by some. Now all these excesses spoken of, being opposite to sobriety and modesty, shame-

fastenes and gravity, must come in under *wantonnes*, and what followeth, doth come in under *intemperance*.

The Scripture insisteth much in condemning the sin of *intemperance*, which we conceive doth mainly consist in *gluttony* and *drunkennes*; and seeing these sins must belong to some one Command (although vertually and indirectly they break all) we take them especially to be condemned here in this Command, where temperance is commanded; and therefore we shall find them in Scripture mentioned with a special respect to the sin of *uncleanness*, expresly forbidden here: *Fulnes of bread and gluttony* is observed to have been *Sodoms* sin, and the rise and source of their filthiness, *Ezek.* 16. 49. *Drunkennes* is marked, especially as leading to this, *Prov.* 23. 31. 33. Therefore we choose to speak a word to these two evils here, which are in themselves so abominable, and yet, alas! so frequent amongst those who are called Christians.

It is true, there is both in eating and drinking, respect to be had, 1. To nature, which in some requireth more, in some les: 2. To mens stations, where, as to the kind or quality (as we said of cloaths) there is more allowed to one then another: 3. To some occasions, wherein more freedom and hilarity is permitted then at other times, when more abstinency and a restraint upon these, even in themselves lawful pleasures, is extraordinarily called for, so that we cannot bound all persons, and at all times, with the same peremptory rules.

There is also respect to be had to *Christian liberty*, where, by Gods goodness, men have allowance to make use of these things, not only for necessity, but for refreshing also, and the vertue of temperance and sobriety (as all other vertues) doth not consist in an indivisible point, so that a man is to eat and drink so much, and neither les nor more, without any latitude: the Lord hath not so streightned the consciences of his people, but hath left bounds in sobriety, that we may come and go upon, providing these bounds be not exceeded. Neither is every satisfaction or delight in meat or drink to be condemned (seeing it is natural) but such as degenerateth and becometh carnal.

We would therefore inquire into the sinfulness thereof, and because there is a great affinity betwixt these two evils of *Gluttony* and *Drunkennes*, we may speak of them together for brevities sake.

We suppose then, 1. That both *gluttony* and *drunkennes* are sinfull; and that both in the use of meat and drink men may several wayes fail: the many prohibitions and commands that are in the Word, for ordering us in the use of meat and drink, 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Rom.* 13. 14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.* And *Rom.* 14. 20. *For meat, destroy not the work of God: all things indeed are pure, but it is evil for that man who eateth with offence. Prov.* 23. 20. 21. *Be not among st wine-bibbers; amongst riotus eaters of flesh. For the drunkard and the glutton shall come to poverty: and drowsines shall clothe a man with rags.* The many reproofs that there are for exceeding in both; *Ezek.* 16. 49. *Behold, this was the iniquity of thy sister* Sodom; *Pride, fulnes of bread and abundance of idlenes was in her & in her daughters, neither did she strengthen the hand of the poor and needy. Luke* 16. 19. *There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day:* with several other places. And the many sad Judgments which have been inflicted, as well as threatned, for them: *Deut.* 21. 20. *And they shall say unto the Elders of his City, This our Son is stubborn, and rebellious, he will not obey our voice, he is a glutton, and a drunkard. Prov.* 23. 21. *For the drunkard and the glutton*

shall

shall come to poverty: and drowsiness shall clothe a man with rags: with the desperate effects following on them, as *Prov.* 23. v. 29, 32. *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? At the last it biteth like a Serpent, and stingeth like an Adder*: &c. will put it out of question that they are not only sinful, but so in an high degree.

Yea, if we consider the ends for which God hath given us the use of these creatures (which excels inveigleth and marreth) to wit, his *honour*, and the *good of ourselves and others*; the rules he hath given to regulate us in the use of them; the holy frame he calleth for from us at all times; the difference that should be betwixt his people and the men of the world in the use of these things; we will find this excess in the use of these enjoyments to be sinful, and no less contrary to the holy nature and law of God, and to that holiness and sobriety that should be in a Christian, then fornication and other uncleannesses are; therefore there is no sin hath more woes pronounced by the Holy Ghost against it, then drunkenness (a woe being ever almost joyned with it) nor more shame attending it, so that of old drunkards *drank in the night*, 1 *Thess.* 5. as being ashamed of it; thought now alas! many are *drunk* in the day, and some in the morning, and even such as are addicted to it, are with great difficulty recovered, *Prov.* 23. *ult.*

2. We suppose also that these sins may be, and sometimes are, separated and divided, for one may be guilty of excess in meat or of gluttony, who may be free of drunkenness, and contrarily: It is the saying of a holy man, *Aug. lib.* 10. *confess. cap.* 17. *Drunkenness, O Lord, is far from me, but gluttony hath often prevailed over me.* And therefore we are not here to account our selves free when both these ills cannot be charged on us; it is often incident to men who think themselves sober to be much more watchful against drunkenness then gluttony; yea, and usual for some to excite and put others much more on to exceed in eating then they dare do in drinking; as if there were not that same hazard in the one that is in the other, and as if one and the same rule were not given for both.

3. We do also suppose that there is not one way only whereby men may become guilty of both these sins, but there are many wayes and also degrees thereof, and though all be not alike gross, yet all are sinful: Therefore we would. 1. consider these evils in divers respects: Then 2. lay down and fix some general limits, which we are not to pass: 3. Instance some slighted particulars.

For *Gluttony* in general there is a Latin verse,

Præpropere, laute, nimis, ardenter studiose.

In which five words there are five wayes of being guilty of it; 1. By *hasting*, that is, desiring meat and drink before it be convenient; thus eating and drinking in course, not for hunger or thirst, but for custome, good fellowship, carnal pleasure, &c. is gluttony, and is cursed by the Holy Ghost, *Eccles.* 10. 16, 17. *Woe to thee, O Land, &c.* here drinking and eating are tyed to *their seasons*. 2. By *delicacie* in the kind or quality, as when meat and drink are excessive for costlinesse or fineness lavishly provided, as Feasts very ordinarily are, *Prov.* 30. 8. So of the rich glutton it is said, *he fared delicately every day*, *Luke* 16. 19. 3. In the quantity, by *too much*, when eating is exceeded in, even to indisposition for the duties of our general Christian, and of our particular callings, not to the strengthening us for them, *Eccles.* 10. 17. 4. In the manner, *viz. too ardently*, when meat is desired with a sort of lust, *Prov.* 23. 3. 20, 21. 5. In the preparing of meat, *viz. studiously*, that is when it is too riotously dressed, for pleasing mens carnal appetite and taste, or pallat, by the fineness of it, and o-

there curiosities of that kind. More particularly, we may sin either in the *excess* of meat and drink, when we go without just bounds; or in the *depth*, which may as well marr the end, to wit, *Gods glory and our fitness for duty*, as excess may: therefore doth *Paul* exhort *Timothy* to the use of a little wine, as needful for him.

2. Consider the sin of Gluttony in the *matter* of that which we eat and drink; thus some may fail, as was just now said, by too much daintiness in their fair, as well as too great a quantity: And again in the *manner*, wherein many are very sensual and carnal, as being much given to satisfie their appetites, which *Salomon* speaketh of, *Prov.* 23. 1, 2, 3. &c. so *Isa.* 5. 11, 12.

3. Consider it either in reference to a *mans self*, when he himself faileth, or consider it in reference *to others*, when he putteth them to eat or drink, and occasioneth their sin; either of the wayes is sinful, and the last is particularly cursed, *Hab.* 2. 15. although prophane men have often made, and do make a pastime of it; and some others that would seem more sober, are but little troubled with it, and many seem by their practice to think they cannot make others welcome to their houses, unless they put them to exceed this way.

4. Consider it in the *act*, and in the *lust* to it, even as there is fornication in the act and in the lust, so is there also drunkenness and gluttony; and thus, as is said *Phil.* 3. 19. the *belly* becometh a *God*; and mens great care is to satisfie it, *Matth.* 6. 25. So to *be given to wine*, 1 *Tim.* 3. 3. and to *look on it with delight*, when it moveth it self aright in the cup, &c. is condemned, *Prov.* 23. 31.

5. Consider failing here *morally*, which is not sutable to a *man*, and which even a Heathen will disallow, and failing *spiritually*, which is not sutable to a *Christian*; as when a mans eating and drinking is meerly governed by sensual, or at best only by physical injunctions and customary occasions, and not by Christian directions, and is not levelled towards the great end, the glory of God, to which Christians, even in eating and drinking, are obliged by Divine precept to have a due regard.

6. We may consider these sins as in the *act*, or as in the *effects*; the *act* is excessive use of meat and drink in it self, whether evil effects follow or not; the *effects* are these which follow, either in distempering the man in himself, or making him fall out with others, the sin is properly in *the act*, (though the sinfulness of *the effects* be not so diminished by their following on drunkenness as many suppose) and there may be a sinful act, when there is no visible sinful effect in the mans carriage or distemper. Hence *Isa.* 5. 22. there is a woe denounced against those *who are strong to mingle or drink strong drink*; the fault is not that they are strong, that is a property of nature; nor is it that they were drunken, but that being strong to bear much without being distempered, they took on more, tippling or trifling to that, and so abusing their strength beyond the right end of it, and drinking more because they were strong, then they durst have done if they had been weaker.

7. Consider eating and drinking in their *circumstances*, and so sometimes meat and drink somewhat beyond ordinary, and chearfulness in the use of them, are allowable: Sometimes again abstinencie is called for, and though no particular time be set for abstaining from meat and drink, or for fasting, but God hath left that to mens prudence; yet it cannot be denyed but when one will at no time want din-

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ner nor supper, that he may have the more time, and be in a better frame for praying, furthering of mortification, sympathy with *Joseph's* affliction, &c. there is no doubt but he will be found guilty of this sin: See *Isaiah* 22, 13, 14. where some are cursed for killing oxen and sheep, eating flesh and drinking wine; for certainly sometimes God calleth for a restraint upon the (at other times lawful) use of creature enjoyments.

8. Eating and drinking may be considered as to the *expences* we bestow on what we eat and drink, and the affection we have to them, or delight in them, spoken of, as also in respect of the *time* we spend on them. Hence is the curse *Isa* 5, 11. *Woe to them that rise early, and tarry long at strong drink*; much time spent this way, even when the grosser effects follow not, will bring a curse from God; for he hath given time for other ends, and will have that no less tenderly minded then estate, health, or any other benefit; and if we dare not spend, waste, or abuse these in eating or drinking for fear of sin, why should we take more liberty as to our precious time?

9. Consider eating and drinking as a mean seasonably made use of for its *end*, as *strength*, or *health* and the *honour of God*, or as an *end in it self*, or without respect to another end; and thus it is sinful; *Eccles.* 10. 16, 17. and the Land is cursed that hath Princes that keep not the bounds allowed; which implyeth that the using of meat or drink, without respect to its *end*, and that in *due season* (as God giveth all things, *Psal.* 145. 15. and as we should pray for all things, *Matth.* 6.) is a breach and excess.

10. Consider eating and drinking, either as going the length of evil, or as having the appearance of evil, where either of these is, there is a breach, since we ought not only to abstain from evil, but from all appearances of it, 1 *Thess.* 5, 11.

What hath been said agreeth both to sins of drinking and eating: We shall now give some general rules, the observing where of will further discover the sins that are in the use of meat and drink, either in the *excess* or *defect*.

The first is, we should look to a *right end*, both in eating and drinking, which is threefold: 1 *Supream*, *Eat and drink to the glory of God*, saith the Apostle, 1 *Cor.* 10. 30. thus we may sin either in the *defect* or *excess*, by disinabling our selves for any duty of his worship or, by not adverting to this end; this rule therefore saith, we should be so swayed in *quality*, *quantity*, *time*, &c. of our eating and drinking, as we may most glorifie God. 2. *Subordinate*, and so we ought to have a respect to others in all these; hence it is that 1 *Cor.* 8, 9. *Rom.* 14. 20. there is a *woe* to him that eateth with *offence*: thus by frequenting *Taverns*, though we exceed not in drinking, we strengthen others to follow our example to a greater length; or it giveth them occasion to misjudge and misconstruct us; so also the using of unlawful enjoyments in a too carnal and joval a way, before carnal men give them occasion to think that we place some happiness in these things, as they do. 3. Our own *strengthening* and *refreshing* is an end to be looked to in the use of meat and drink, and so when we weaken and indispose our selves by them, we sin against this end.

11. Consider the act it self of eating and drinking, if it be excessive for the *kind* of meat or drink, as *too delicate*, &c. or for the *quantity*, *too much*, or for the *time* that is spent, *too long*, &c. it is sinful.

3. Consider the manner, If creature enjoyments be with delight sought for, or excessively delighted in, and folks become restless and anxious about them, *Matth.* 6. 25. and too eager in pursuing these things, and too much taken up with them, so that the seeking after them marreth contentment and the quiet frame of the mind, then there is sinful excess.

4. Consider the *effects* in diverse respects; 1. In respect of a mans *outward estate* or *family*, and so a man sinneth when he eateth or drinketh beyond that which he may uphold, or his condition in the world will allow, and when his eating or drinking so, may make himself or his wife and children fast for it afterward, or to be much pinched. 2. In respect of his *calling*, if it divert a man from that, and marr the work in his hand, and make him break appointments set by him for finishing of other mens work, which he might other wayes have kept, and much more if it indispose him for speaking of, or doing that which concerneth his calling, it is then sure in the excess. 3. In reference to his *body*, if it be weakned, dulled, or indisposed by the excess of meat or drink: This is called *Isa.* 5. 12. *inflaming of them*, and is not allowable. 4. Look to it as it affecteth folks *reason*, and in less or more indisposeth them to conceive or judge of things aright; much more when it raiseth a fury or madness, and maketh them as reasonless beasts in their carriage, it is excessive and to be eschewed no doubt. 5. Look on it in reference to the *spiritual duties* of a mans christian calling, as of *praying*, *reading*, *hearing*, *repenting*, &c. the obligation to these duties laying on alway, and our refreshments being in themselves mid̄es to lead to the more chearful performance of them, when by them we become more indisposed for them, so as either to forbear them, or to be formal or drousie in them; that is sure not good, but to be evited. 6. Look to it in reference to the *serious inward frame of the mind*, which these should have who ought to walk alwayes with God, keep communion with him, and be filled with the spirit, whatsoever marreth that or obstructeth spiritual consolation, or is inconsistent with it, cannot certainly be good: Hence *Ephes.* 5. 18. *to be filled with the spirit*, is opposed to *excess in wine or drunkenness*, so that what is inconsistent with the one, may be understood as belonging to the other, and although this sensible joy of the spirit cannot be alwayes carried alongst, yet none should incapacitate themselves for keeping up with it. 7. Look on it in reference to *our corruptions* and the promoving of mortification; when it either marreth this, by dulling and weakning of the graces of the spirit, or indisposing for their exercise; or strengthneth and provoketh the former, it cannot be but sinful, being a *feeding of the flesh*, a *making of provision for the flesh*, as if we fostered our corruptions of lazines, sensuality, and other lusts, when we feast our selves. 8. Look on it with respect to its opposite, *sobriety* and *temperance*; what is not sobriety, is excess, and contrarily; and sobriety being not only no excess, but a denyed sober use of creatures, there must be excess when the mind, as well as the body, is not sober, in the use of these things. 9. Look on it with respect to its *end* (with which we began) when it leadeth not to, and fitteth not for *honouring of God*, when it marreth our being useful to our relations and others, either by taking up our time, or spending our means that we cannot provide for them, and supply them or indisposeth us for duties, or hindereth a man from considering his own last end, thus it is sinfully excessive. 10. Look on it in reference to *death* and *Christs second appearing*, for certainly our frame and posture in every thing should be such as we may not be surprised with that: Hence is Christs warning, *Luke* 21. 34. *Take head that ye be not overcharged with surfetting, gluttony, and drunkenness, and the cares of this life, and that day come upon you unawares*: where he maketh not only *the coming of the Lord*, an aw-band

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to keep from groſs out-breaking into theſe ſins; but joyning them with *the cares of the world*, he sheweth that there may be, and oft is, an indiſpoſition for that day even from the inward frame of the mind, occaſioned by ſenſual inclinations and deſires, when nothing doth outwardly appear.

Now put what hath been ſaid to tryal, and ye will find that it is not only he who by ſurcharging himſelf ſtaggereth, vomiteth, or hath no uſe of reaſon, who in Scripture is accounted guilty of theſe evils; but many more, as will be ſadly evident when the Lord cometh to count with them; and if he ſhould call many to this reckoning at the time of their eating or drinking, it would be a terrible ſurpriſal to them: It is marked (*Matth.* 24. 39.) as an evidence of the ſenſuality and ſecurity of the old world, that they continued eating and drinking, and knew not till the flood came; and it is more terrible and ſad what the Lord ſaith afterward, *So ſhall it be at the coming of the Son of Man.* O! fear and think ſeriouſly of this when ye are at your cups, and after them, and do not imagin that you are never guilty, but when you are like to beaſts void of reaſon; for the Scripture condemning drunkenneſs, comprehendeth under it all exceſs in drinking, and that which may indiſpoſe for going about what we are called to, though the exerciſe of our reaſon be not alwayes diſturbed. Neither to conſtitute drunkenneſs is it needful, that the perſon willingly and purpoſely intend drunkenneſs, it is enough that he willingly drink (and his will cannot be ſimply forced) although he be not deſirous that theſe effects ſhould follow; for it is the *act* and not the *effect* which is properly the ſin, as is ſaid: If there were any thing of the fear of God, or ſenſe of duty, or ſhame of diſhoneſty, there would not need many motives to diſſwade from theſe evils; by committing of which moſt holy men have brought ſad things on themſelves, and occaſioned ſad curſes to their children, as in *Noah* and *Lot* is clear; and therefore their examples and falls are ſo far from being to be imitated, or made uſe of to diminiſh from the account men ought to have of the greatneſs of the guilt, as they oftentimes are, that they are ſet up as beacons to feare and fright from them.

What ſort of perſons it doth moſt become, is not eaſie to determine, it being unbecoming to every perſon, yea even beaſtly and againſt nature, men being by it not only put for a time from the exerciſe of their reaſon (as it is in ſleep) but incapacitate to act it, and put in a contrary beaſtly fury. How unbecoming is it for *old men*, that ſhould be examples to others in ſobriety? How unbecoming is it to *young men*, whoſe youth ſhould be otherwayes exerciſed? How unbecoming for *mean men*, who ought to be ſober? and how eſpecialy unbecoming is it for men of *place* and *reputation*? upon whom this ſin bringeth diſgrace, and particularly it is moſt unſuitable for *Miniſters* to be given to drink, or to their appetite, to whom the Lord 1 *Tim.* 3. and *Tit.* 1. hath given ſpecial rules and directions in this matter; but moſt of all in *women* it is abominable, and was and is ſo even amongſt Heathens; In ſum, *whoredom, wine, and new wine, Hoſea* 4. 11. *take away the heart*; and men are unmanned and made effeminate by them, as was ſaid; yea, are transformed as it were into beaſts; of old, men were ſo aſhamed of drunkenneſs, that ſuch as were given to it, betook themſelves ordinarily to the night (though ſome indeed did riſe early in the morning to follow ſtrong drink, *Iſa.* 5. 11.) And when folks will not keep at diſtance at the beginning from this ſin of drunkenneſs, but will needs take a liberty and be chearfull in it, it prevaileth ſadly over them, and maketh them inſlaved beaſts ere long to it, and they become bewitched with it, ſo that they can hardly begot free from the faſcinations and inveiglements of it, *Prov.* 23. 35. laſt.

If it be asked here, Whether men or women, when health requireth vomiting, may not drink exceſſively for provoking to it, in place of Phyſick? *Anſw.*

Anſw. 1. That in ſome diſeaſes there is more allowed of ſome ſorts of drink then in health, cannot be denyed: Yea, 2. a difference is to be put between ſorts of drinks; ſome are not inebriating, that is, the drinking of a great quantity of them will not diſturb the uſe of reaſon; others are ſuch that exceſs in them will not only indiſpoſe body and mind, but quite obſtruct and remove the uſe of reaſon and judgement; the firſt ſort of drink (which is more properly phyſical) may lawfully be drunken; but in no caſe is it lawful for a man to exceed in the uſe of that drink, which bringeth with it the diſturbance of his reaſon; the reaſon is, becauſe this is ſinful in it ſelf, and expreſſly againſt Gods command, and defaceth his Image in us (which is in *knowledge*) and is derogatory to it therefore is it ſtill reckoned a proper *fruit of the fleſh*, *Gal.* 5. 21. and it ſecludeth from the Kingdom of Heaven, as well as *fornication, theft, &c.* and therefore can no more be a ſufficient plea for the one then the other are: for 1 *Cor.* 6 11. 12. it is alſo oppoſed to an *honeſt Chriſtian walk*, and to the *putting on of Chriſt*, *Rom.* 13. 13. and that is always true which we have *Rom.* 3. 8. *that ill is not to be done that good may come of it*; neither hath God made exception in drunkenneſs more then in fornication, for which ſome ſuch pretexts will not be wanting with ſome to palliate that ſin. Again, this is not the proper end of drink to procure vomit, (I mean the forementioned ſort of drink, which none ever read of as approved,) beſide, it draweth along with it many other ſins, who can tell but when they are in drunkenneſs, they may *blaſpheme, curſe, commit adultery, murther* or ſuch like? ſhould they then actively remove the uſe of their reaſon by a praktike which may be inductive to ſuch abominations? yea may not death then come? and ſhould it not always be looked for? and what a poſture would a man be in, when in ſuch a caſe, to meet death? moreover the diſtemper that followeth ſuch drinking is not ſuch as followeth Phyſick, which doth only make ſick or indiſpoſe the body: and what influence it hath on the brain and reaſon, is but accidental and indirect, but it is otherwayes with that diſtemper that followeth drunkenneſs, which putteth the perſon in ſuch a ſort of fury and diſtraction that the carnal, unrenewed part doth moſt frequently get great advantage by it.

If it be aſked further, What is to be accounted of theſe actions, which are committed in drunkenneſs? *Anſw.* Some what was ſaid of this on the firſt Command; but further we ſay, 1. Drunkenneſs being a voluntary act, it cannot excuſe, but maketh the perſon doubly guilty, 1. by making the man guilty of ſuch an act, 2. by drawing on that incapacity on himſelf, whereby he diſpoſed himſelf for that and many more: In this reſpect the perſon committing murther, or ſinning otherwayes, in drunkenneſs is more guilty then another, who not being in drink committeth the ſame ſin, becauſe two ſins concur in him, and not in the other: And therefore 2. although the murther, ſwearing, &c. of one that is *ſtrift* is more groſs murther and ſwearing, &c. in another reſpect, becauſe it is more immediately from the exerciſe of deliberation and choice, and that on this ground drunkenneſs may in part extenuate the reſolute pertinaciouſneſs of the fact, yet it aggredgeth guilt upon the perſon on the former account. It was once anſwered by one, who being deſired to ſpare a perſon that had committed murther in drunkenneſs, and to impute it to his wine: that he ſhould ſo do, but he would *hang up the flagon wherein the wine was*; and ſeeing the man made himſelf ſo, his

punishment

punishment was just, for had he not been the slagon of that wine, that sin might have been prevented.

Let me touch on some particular ills, which it is possible are more abounding and less looked to then beastly drunkenness, yet hateful to God; and take not I pray the mentioning of them ill, for they will by unstrained consequence follow to be condemned by the former rules.

The 1. is the liberty that is taken by all sorts of persons in respect of meat; as if only appetite or lust where their rule, which may be seen in that excessive and superfluous vanity which is in feasting, wherein that is sensually spent, which might be usefully imployed, and often they that are most prodigal and profuse that way, are least in charity; and if they may pamper their own flesh, or get the name of Goodfellows and good House-keepers, though it be to such as have no need, and though there be nothing or very little allowed for the supply of the necessities of the Saints, or of others, and much more withheld that way then is meet, yet they think all is well.

2. There is your *tipling*, though ye drink not drunk, your *four hours* (as ye call them) this drinking, as ordinarily used, is certainly not for strength, and therefore as is clear, *Eccles.* 10. 16. 17. by the opposition there, it must be for drunkenness. If many men were put to search in this particular, it would be found that there is more expended on these in the year, then is bestowed in charitable uses; more time taken up in them, then in religious duties, and more inclination to attend them, then to hear sermons; men cannot come abroad for this end, they cannot shift their business without hurt, but for their company they can do both: *Prov.* 23. 29. 30. *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* Here you see who are the persons that have a woe and Gods curse on them, and other inconveniencies; are they not the tiplers, even they that tarry long at the strong drink? drink how much or how little they will? *Isa.* 5. 22. *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Certainly God hath made man, and given him time for another end then that, and hath not for that end given his creatures to men to be thus abused, this cannot be eating or drinking in due season, and I am perswaded it is not for *necessity*, *for our own health*, *for the edification of others*, *or for the glory of God.*

What then can be said for it? that it helpeth to pass the time (which is pretended by many as an excuse) is a part of its guilt and just accusation, for it maketh the time to be lost, which ought to be more thriftily and carefully spent; and what chearfulness it is accompanied with is often carnal; when is their spiritual discourse, and what may be edifying, and minister grace to the hearers at such meetings? when do ye pray for the sanctified use of that time, fellowship or drink? if at all it is but seldom; many a cursed four hours is taken by some, though all Gods creatures be good, being sanctified by the word and prayer: be exhorted therefore to forbear this, especially ye who have place in government, either Civil or Ecclesiastick; do not ye make others to offend with your example, nor strengthen these in their wickedness (to whom ye should be examples of good) incouraging them to go in and drink *drunk in Taverns or Ale-houses*, when they see

you go in to *triple*; it is a shame to hear what drunkenness of this sort is to be found even amongst young men, and others from whom we would least expect it.

3. There is your drinking at *bargains making* so frequently, without respect to, the end wherefore drink was appointed & given, as if ye were to honour drinking as a help to you in your bargains, although this evil be now also epidemick; and hardly will a man that hath much business get it at all times shunned, considering the humours of others he dealeth with, yet certainly if ye would all set to it there would be no great difficulty of reforming it, but if some begin not, how shall it be done? It is an uncouth and strange thing, and even unnatural, that neither a mans appetite, nor his health, nor the time of the day, nor his ordinary diet shall be the reason or occasion of a mans drinking, or the rule whereby to try the convenient *when* or *season* of it, but when ever a man shall make such or such a bargain with me, or pay me so, or get payment from me of, such and such things, that must be the rule of my eating and drinking, what beast will be thus dealt with? O how many irrational, and almost *inter bestial* practises are amongst us?

4. There is *drinking of healths*, and constraining a *pledging* (as it is called) of them; and thus by this means, forcing, or tempting, or occasioning (although it be willingly done by them) drinking in others; this is one of the highest provocations in drunkenness, and a dreadful perverting of the end for which God hath given meat and drink, neither health nor necessity calling to it: For 1. this hath the *woe* appropriated to it that is pronounced *Hab.* 2, 15. *Woe to him that giveth his neighbour drink*; this is a great incitement and provocation to drinking, and how many times hath it occasioned drunkenness? Again, 2. whereas every mans own appetite should rule his drinking, this maketh one man prescribe the quantity and quality to others, and so one man, or several men, drinketh by the measure, will, and appetite of another; which is unreasonable, it being contrary to nature that men should drink all at one time, and precisely so much, and of such drink. This even in *Ahasuerus* his Feast. *Esther* 1. 8. was forbidden. Beside what can be the use of drinking of healths? it cannot be the health of another whom we respect, because that is to be expected in the approved way of prayer, which is the mean that Christians ought to keep fellowship in for the health one of another, and we suppose they are readiest to drink healths who are least in prayer for such whom they pretend to respect. It was a notable saying of a great man (solicited belike to drink the Kings health) *By your leave I will pray for the Kings health, and drink for my own*: And certainly whatever it be in it self, yet the many ill consequents which have followed the drinking of healths, the many drunkennesses and quarrellings occasioned by it, the resentments that men will have if they seem to be slighted (as they account it) either when they are drinking themselves, or when their name is mentioned in the health to be drunk, do manifest that they who use it, esteem more to be in that way of drinking then in any other, and so alledge that if a man drink not as much as they, he respecteth them not. Again, men in company drinking healths, either take drink when it is necessary (and in that case, healths are but for the fashion) and do not press it on others, and even thus, though it be indifferent like, yet considering the abuse which hath been of it, the offence that may flow from the maintaining of it, and that it often proveth

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the use of more, and giveth occasion to others to follow it more, and to hold it on (even beyond the intention of the first Inventer or Proposer) it is much more safe to forbear, or they drink unnecessarily and press it on others, and thus it is abominable. See what the Fathers think of this in Mr. *Bilson*'s directions for comfortable walking with God.

If we look narrowly into the thing it self (although custome when it is inveterate weakneth us in the right uptaking of things, yet) it will probably be found to have arisen from heathenish Idolaters, who used *Libamina Jovi, Baccho, &c.* and if it be supposed to help the health of others, that cannot be expected from God, who hath given no such promise, it must therefore be from the Devil; it was called by the Heathens, *Phiala Jovis*, drinking of healths being among them as a piece of Drink-offering or Sacrifice to their Idols on the behalf of those they mentioned in their drinking, or whose health they drank; and it is certain there is no vestige of it in Christianity, nor any reason for it, and experience cleareth that many grow in a sort superstitious in the use of it, as if the refusing such a thing were a prejudice or indignity to the person mentioned, and that the Devil hath made use of it as a tower to convey in much drunkenness into the world; we think it therefore absolutely safest to forbear it, and we are sure there is no hazard here; See *Ambros. de elias & Jejunio, cap.* 13. & 18. *August. de temp. ser.* 231, 232. *Basil. in Epist. ad Cor. ser.* 14. *Cartwright's Confession*, To this same purpose these old Latin lines are worthy the noticing

Una salus sanis nullam potare salutem,
Non est in potâ vera salute salus.

Which may be thus Englished,

To drink to healths for whole men, good health is,
In drinking healths we real health do miss.

We suppose that a kindly motion towards a person that is present when one drinketh to him, may be differenced from this yea, and taking occasion also to remember others that are absent; for our eating and drinking together, being that wherein our familiarity and freedom one with another venteth it self, to have some signs or occasions of testifying our kindness to, and remembrance of, those whom we respect, will not be unsuitable.

5. There is your *drinking at the birth of children*; and that not only, or so much, at their *Christning* or *Baptism* (whereat as appeareth by the example of Circumcision, somewhat may be allowed in Christian hilarity) as in after visits, so long as the woman is in Child-bed, or doth lye in, so that none can see her though it were many in one day, but she and they must now drink and then again drink; O what a debauched time is it to many, that while they are lying, and while God calleth them to be sober, and employed, they should be entertained with tippling; and it is a sad matter, that though it be both a burthen to the receiver, and expence to the giver, yet neither of them will stand in the way of it, but both will concur. Indeed, where women in that condition are in strait we would allow in that case to give them some drink, or rather to furnish them with money to provide

it, but when there is no want, but rather superfluity to add more, what is that but to keep up a fashion or our own supposed credit? This is not the end for which these creatures are given, nor is this the fellowship that Christians ought to have one with another seeing therefore there is in this exhome both sin in abuse of time, and of meat and drink in a high degree; and seeing there is in it also shame, that men and women shall let others furnish them as though they were poor, or do them a favour in buying drink for them (when their necessity is provided) as though they loved to drink and tipple: and seeing withal there is often damage here, and much money foolishly spent, &c. to the hurt of many, we would intreat you to forbear this also: and except such of you as are poor and stand in need of drink, we would have none of you suffer any stranger, or other then your selves to bring in drink to your houses, but rather set your selves to be christians in your fellowship; and I suppose also, that fewer visits in that case would sute better, and would be much more comfortable and advantagious to the sick party.

6. There is your drinking at *Lick-wakes* or *Dergies* (as ye call them) after the death, and also after the burial of friends or neighbours, as if that gave a call, and made a rendezvous to drink. Certainly if drunkenness and tippling be unfitable at any time, much more on such an occasion it is so, even most unfitable! Is this the way to be made christianly, to mind your own approaching death, and to be prepared for it? is it not rather to make the house of mourning a house of feasting, and to forget the end of all living, which the living should lay to heart? Is this to bear burthen with a smitten family wherein one is dead, to come and burthen them, and table your selves in their house? Will this fit them who are alive to get the right use of the stroak, to be disturbed by providing such and such meat, drink, servants for you: when it is like that thus, praying comes to be neglected, and heavinesse swallowed up in this heathenish way of drinking away care and thought; certainly if the parties be sad that sort of fellowship is not fit at all, and proper, if they be in hazard to take no impression of the rod, this stumbleth them, and quite driveth it away: O heathenish, hateful and abominable practise! And where was it ever seen that frequent company at such a time, and such company, proved useful? yea, often it hath been followed with abuse and many sad consequents: and is the dreg of old superstions Popery not fully removed out of the hearts of some.

If what we have said be truth, viz. That eating and drinking should be in *season for strength*, as it is *Eccles.* 10. 16. 17: and for the *honour of God*, we are perswaded that it contradicteth all these evils, as unbecoming Christians: And therefore if the truth of God, or your own credit and esteem have place with you, let these things be forborn and abandoned; are we laying heavy burthens on you? Doth not this way proposed by us, look both more christian and more civil-like, and if in such or ward things that are hurtful to your selves; and none can say but the reforming of them is some way in your power: If in such things, I say, we prevail not with you, what can shall we prevail? Are there any who come to deaths door but these things are loathsome to them; and their conscience cryeth out on them? and therefore seeing we say nothing but what your conscience will confirm, let us prevail with you so far as to procure a reformation of these evils that are so hurtful to your selves, and dishonourable to God.

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2. There is one thing more whereof I shall speak but a word: I suppose the excessive number of *Tavern-keepers*, *Vintners*, and *Ale-Sellers* cannot but be a breach of this Command, and an occasion, if not a cause of intemperancy in drink. for such a number cannot be supposed to be necessary for mans lawful use; it must therefore be to provoke to the abuse of the creatures: and this imployment is now become so common, that he who is desperate of any other way of living, will betake himself to this shift; and readily such fall under that woe pronounced *Hab.* 2. against those who *hold drink to others*: Take heed to this ye who take this Calling on you, it is lawful in it self I grant, but often it is made unlawful, and such as are in it become often partakers of many sins committed in their houses, which for their own particular advantage they overlook, and particularly of the sin of uncleanness and whoredom, debauched drunkards being ordinarily vile and lascivious persons; you ought therefore to discountenance night-drinkers especiall, by refusing to give them what they call for, as you would not make your selves partakers of their sins.

From what hath been said it doth appear how base and unbeseeming Christians these spoken of *drinkings* and *tipplings* are, which are of that nature, that we can neither in faith pray for, nor promise our selves a blessing upon them from God, they being neither in season nor for a right end: And no doubt when the Lord cometh, such as have been given to these sins, will wish they had been otherwayes exercised. — Thus much for this Seventh Command.

The Eighth Command.

Exodus 20. 15. *Thou shalt not Steal.*

WE come now to consider this Eight Command, *Thou shalt not Steal*: In the former the Lord restrained the *lust of the flesh*, and mens abusing of their bodies. In this he regulateth them in the use of their *riches* and *estates*, and setteth bounds to the *lust of the eye*, and the *covetousness of the heart*.

The scope of the Command in general is, to regulate us in reference to the outward estate of our selves and others, that we fail not either in wronging, or in ordinate and excessive pruning them or our selves: And miscarriages of this nature are comprehended under this of *stealing*, to make them the more odious.

From the general scope of the Command we may see, 1. That the Lord alloweth property amongest his people, otherwayes there could be no stealing. 2. That men have not liberty to manage these things of the world according to their meer pleasure and arbitrement, but there are rules set to them, by which they are to be governed in reference to them: and there is religion in buying and selling, and such like, as well as there is in praying and hearing the word, though the things be of a different nature.

For opening the Command, Consider 1. the sin forbidden, *stealing*, with the positive duty comprehended under it. 2. Consider its extent as to the kinds of them. 3. Consider how they may be said to be committed. 4. You may consider more particularly some particular sins prohibited, and duties commanded,

and Questions that may be moved concerning them, as about *Charity* or *giving alms*, *Usury*, *making of bargains* or *contracts*, *pursuing of riches*, &c.

The same of this Command we may gather from *Ephes.* 4. 28. *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* 1 *Thess.* 4. 6. *That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified.* *Lev.* 19. 11. 13. 35. 36. *Ye shall not steal, neither deal falsly, neither lie one to another,..... Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.... Ye shall do no unrighteousness in Judgment; in meteyard, in weight or in measure, just ballances, just weights, a just ephah, and a just hin shall ye have: I am the Lord your God which brought you out of the land of Egypt.* *Theft* is most fitly defined to be *the taking away of that which is another's, by borrowing it, and that to his hurt*; but more generally we take it to be *any inordinateness in reference to riches, either by wronging our neighbour, or profiting our selves*, and that whether it be in the attaining, retaining, or using of them; this, though in few words, yet comprehendeth much.

1. Then we call that *inordinateness*, when men mistaking the right end for which and the golden mediocrity according to which riches are to be employed, they do fail either in the excess, by transgressing the just bounds, or in the defect, or making use of wrong mideses for attaining the end: Hence *the love of money* or of *riches* being *the root of all evil*, becometh Idolatry, when riches are made the ultimate end, and pursued and made use of only to satisfie the lust of the eye; or when this love of money is made subservient to some other lust, as to the *pride of life*, thus the love of money is inordinate as to its *end*, when it is for an end without and beyond that which is convenient for us. 2. We may be *inordinate* by our being too vehement in our desires after riches so that we *will be rich*, as it is 1 *Tim.* 6. 9. we resolve it, and must be so by any means, as it were; which is most dangerous, and by being desirous of too much, keeping no proportionable measure, but being sometimes in the *excess*, spending our time in seeking more then is convenient, sometimes in the *defect*, trifling away much time in the lazy, careless, and negligent pursuit of what is convenient: 3. There may be *inordinateness* in the mideses made use of for attaining or retaining riches either by an unlawful way of conquest simply, or by that which is such in some respects; as by unlawful callings and such like: All which unlawful wayes may be reduced to these three, *rapina*, *furtum*, and *turpe lucrum*, *rapine*, *theft*, and *filthy lucre*; of which more afterward.

Again, this *inordinateness* we say is when either our Neighbours estate, or our own, is wronged; his may be wronged when ours is not advantaged; as by *destroying*, *firing*, and the like, out of hatred and malice; yet, it may be wronged by our negligence, when possibly he and our selves are both wronged, yet this is condemned in Scripture; and *Exod.* 22. 5. & *sequent.* the Lord provideth Lawes annent it. It may be also in reference to the profiting our selves or our neighbour, or bettering of our own estate or his, there is no doubt inordinateness in *getting*, *keeping*, and *using* that which belongs to us or to our neighbour, as when we get it without right, or its due price by others folly or negligence, &c.

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To proceed a little, we shall consider the sin forbidden in this Command, as drawn to these three forementioned heads, *rapine, furtum, turpe lucrum*;

Rapine includeth violence of all sorts, both by land, and that either by more petty parties, as *robbers, plunderers*, &c. or such as are more strong and able to carry their point, as *Conquerors, Generals of Armies*, &c. medling with that which is not theirs; which is robbery in the Lords account, *Hab.* 1, 6. And by Sea, this is called *pyracy*: It was a true and sharp answer which a Pirate did give to *Alexander* (as is recorded) who being taken by him, and asked, How he could or durst live that way; replyed, He *did only what he himself did; save that* Alexander *hereof was of long time, he lost of a little of their means; he with more strength on the land followed his point, he with his upon the Sea.* Of which Piracy, whether caping or robbing poor innocent Sea-faring-mens goods, as it is now used by many, I wish all Capers and their Confederates in all Christian Kingdoms and Common-wealths, would seriously consider, and would to this purpose take notice of what the eminently learned *Grotius* saith in his Book *de jure belli & pacis, lib.* 3. *cap.* 18. *sect.* 2. but more especially *sect.* 4. where he doth with much reason (whereof he was a great Master) and religion, assert, *That when justice, strictly so called, is not hurt, yet a man may sin against that duty which consists in the loving of others, and more especially what the Christian law prescribes (which yet here is only corroborative of the moral law, that perfect and perpetually binding Rule of life and manners) so that if it be manifest that such caping, robbing, or spoyling, will chiefly hurt and indammage, not the whole body or generality of the Enemies, or of the King, or such as are of themselves guilty; but the Innocent, and that in such a measure, as will thrust them into the very greatest calamities and miseries; wherein to cast even such as are our private and proper debtors, were a mercilesse and cruel act: But if to all this it be added, that such spoyling or robbing is found to be of no considerable moment or importance, neither to put an end to the war, nor to cut short and consume the publick and main force of the Enemy; then, and in that case, such gain ought to be accounted unworthy of a morally good man, and more especially of a Christian, as being made only of the calamity of the times.* On which account *Plutarch* blames *Crassus*, that he had made purchase of the most part of his riches by robbing & spoyling in times of fire and sword, looking on the calamities of the times he lived in, as his greatest gain, *Grot. annot. ad idem illud cap.* 18. Whatever will be said for pressed men and other Subjects who on the express call of the Magistrate go to Sea fights, their non-obligation to inquire narrowly and scrupulously into the justness of the War, when it doth not appear to them unjust; yet unquestionably such persons as go a caping and their Compartners, for a share of the gain, are obliged to a strict and accurate examination of the justness of the war, since they willingly offer themselves to such work, yea, seek for access to it as a special favour and privilege; which they may let alone if they please, and so in this case, ought, on the least scruple or ground of hesitation, to let it alone; and if they go on, and seek not satisfaction to their consciences to the soundmost annent the justness of it, they make themselves as guilty in their station as the Prince, State, or Commonwealth do, who ingage in an unjust War; since whatever is not done in faith and from a perswasion of the warrantableness thereof is sin: And thought a War were uncontrovertibly just, yet *Grotius* his grounds before laid down, would be considered, by such especially, who out of a covetous humour & desire to make

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gain, though under the silly pretext of weakning the Enemy, the least thing ordinarily intended by them, ingage themselves in this course, which not only crusheth many poor Innocents, but is also often wanted with bloodshed, and taking of mens lives; who (it will not it seems be readily denyed) may defend themselves and their goods, the means of the lively-hood of themselves and their families, won with much toyl and hazard; and if they may endavour the preservation of these goods, and defend themselves against such as would spoil & bereave them of them, then it's worthy of very grave consideration, if in this case the assailants wounding, mutilating, or killing poor private men, quietly following their callings for their bread, in their own lawful (at least hitherto in this so circumstantiated case by *Grotius*, not judged and determined unlawful) defence, will be found altogether free (especially if the justness of the War be doubtful, or not conscientiously inquired into) of murther: And if the aggressors themselves should be wounded or killed by these defendants, whether they will be without all culpable accession to their own self murther; and so whether they will not be involved in the guilt, not only of the breach of this Eighth, but also of the Sixth Command: And whether goods and an estate acquired or increased by such means, may be brooked and possessed with solid peace, and with the well-grounded expectation of Gods blessing, which *maketh rich, and addeth no sorrow therewith*: This, I say, calls for grave consideration. Beside that, it hath been observed, that such courses have sometimes not only made these estates that were acquired by them, quickly to melt away, but also to have been a moth in the estates for the time bettered by them. Observable: and not altogether aliene from this matter, is that christian and grave Act made against Prize-goods in the Town-Councel of *Edenburgh*, the head City of this Kingdom, in great Mr. *Knox* his dayes (as one blessed fruit of the Gospel amongst many others) *May* 10. *Ann. Dom.* 1561. the very year after the publick establishment of the reformed Protestant Religion in *Scotland*. The tenure whereof follows: *It is ordained that no man within this Burgh buy any Prize-goods, under the pain of tinzel of his freedom for ever, and punishment at the will of the Civil Magistrate, it being contrary to a good conscience, and that we are bound to deal with every Christian Brother as we would wish to be dealt with, & the Goods not to be sold by any godly man within this Burgh.*

This *Rapine*, again, having a sort of pretext, becometh *Oppression*, when a man by power, favour, or such like, outreacheth and goeth beyond his title, and indangereth the party with which he contendeth more then his right or title would warrant him to do; & this may be in great men over their inferiours, as Masters over Servants, of Landlords over Tenants, of Magistrates over People or Subjects; and in all these, who any way make use of greatness to distress others, or thrust at them, either to make them quit a right they have, or by retaining from them what is their due or, by exacting them by their title what is really prejudicial to the others property, even though by oppression the person be made willing to condescend. Thus also over-powering of others in *Law suits* and *Courts*, and making use of monyen to bear them down in their right, is interpreted by God as *Oppression*.

For the second, to wit, *Theft*, more properly it looketh to all wayes whereby, without pretext of violence, another is wronged: This is again divided in four,

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1. If it be a wrong done to a *Common-wealth*, it is called *peculatus*, which in a large acceptation includeth not only private men, or Magistrates, stealing or robbing the publick treasure, but also Collectors, Questors, and others that are in such like offices, who, when they intervert what belongeth to publick use, become guilty; and proportionably all such as are intrusted with the keeping and distributing of what belongeth to Corporations and Societies, and do intervert it, as *Judas* did in some respect, when he interverted what was committed to his keeping for uses not allowed. and therefore he is called a *Thief*, though his crime was also Sacriledge. 2. As it respecteth any thing appointed for pious uses, so it is called *Sacriledge*; see *Lev.* 5. 15. *Mal.* 3. 8. *Acts* 5. 2, 3. and though now we have nothing that is holy by such a consecration, yet what is appointed by Gods warrant for holy uses, cannot without sin be interverted; such are Churches or houses built for Gods worship, stipends for maintaining of his Ministers and Ordinances, because these belong to the *Church*, as the other do to the *Common-wealth*; such also are the poors money, collections, &c. for if their be an appropriation of these things for that use, then why should that property be incroached on, more then other properties? And if any should say these are the Magistrates gift, and he may use them as he pleaseth? *Answ.* I am not speaking now of what power the Magistrate may have in an extraordinary case of necessity, there being no doubt times, when particular mens property will not have place, but ought to cede to the publick good; but in ordinary cases, I say, that the right which the Church hath in them, for these formentioned uses or ends, is no less then any private mans in his own particular estate; beside that, they are indeed given unto God: And therefore it is not in the Magistrates power to make what use of these he pleaseth, neither is it at his option to appoint them, and maintain and keep them up, or not, as he pleaseth, but it is his duty, and that which is required of him to do so, as he would be found faithful in the discharge of his Office. 3. There is a gross kind of theft in *men-stealing*, not so much used now, as of old, when there were Slaves, of which men made advantage: This may be also in taking or inticing away of another mans or womans servant, to their Masters or Mistress prejudice, which is clear theft, though often practised, and by many, little regarded: As likewise in seducing of Children to a false Religion, to a bad Marriage, to evil Company, to drinking, whoring, robbing, &c. to run away from their Parents out of the Country, without a just and necessary cause, &c. this is condemned in the Law, and 1 *Tim.* 1. 10. The 4. sort is *simple theft*, or the wronging of a man in his private and personal estate; as when a mans money, cloaths, houshold-furniture, corn, horses, cows, sheep, merchant-wares, books, working-tools, &c. are stolen, and privily taken from him. And here do come in the several heads of that theft formerly mentioned.

Turpe lucrum, or *filthy lucre*, is that gain which is acquired either by simply unlawful, or by dishonest, unworthy, and base wayes and means: As, 1. by niggardliness, when a man seeks to make great gain of the very least and smallest things, who useth to be called *κυμινοπρίστης* and *κυμινοπρίστου εἰς Cuminibilis*, that is, so miserable a wretch, and so base a niggard, that he would cut a Cumin-seed and sell it. 2. By taking too largely and greedily when gifts are going, whether to the prejudice of the giver, or of others standing in no less, or in more need, and of no less or it may be, of greater deserving, thereby incapacitating him to give to them. 3. By a mans prostituting of himself, without all necessity, only to win the world, to base offices and employments, disgracing his station, as for great men to turn to such, whereby they eat as it were the meat out of the mouths of poor men, who have all

their dayes been bred up in, and followed ſuch imployments? For Miniſters of the Goſpel, in a peaceable ſtate of the Church, and without any neceſſity, to turn to, and deal in worldly Trades; or in a time of trouble to betake themſelves to the very baſeſt of them, when others would do as well, or well enough for their neceſſary maintenance. 4. By vice and villany, as for gain to play the whore, to be a pimp or pander, to keep a ſtew or bawdy-houſe to forſwear or bear falſe witneſs, willingly to ſell drink till men drink to exceſs and be drunk, and to allure and ſollicit them to it, if the drink may but ſo go away, and bring ſome advantage to the Vintner, &c. 5. By ſqueezing, under colour of Law, as by biting Uſury, forging of Writs, by moyen and buds prevailing in law to dwang a man from his right, for a man to buy Pleas, to deal in broken, crazed, or incumbered eſtates that he hath no thing to do with, on deſign to make gain by defrauding Creditors, or forcing them for his own advantage to hurtful compoſitions, &c. 6. By exceſſive, immoderate and hurtful travel and pains to win a very little and inconſiderable thing, and it may be without all neceſſity too. 7. By robbery and murther; *Prov.* 1. from 7. 10. to 20. 8. By ſpoiling the dead, riffling Tombs, taking offerings or linnings, &c. 9. By carding, dicing, and Stage-playing; and making conqueſt and gain by any other diſhoneſt or crooked mean.

Thus we have hinted the firſt diſtribution of inordinateneſs in inquiring into *rapine*, *theft*, and *unlawful* or *filthy gain*. Conſider it again, 1. As it wrongeth others only, or as it profiteth us alſo: 2. As being direct theft, or as being under pretext of Law: 3. As by acquiring donations, or by mutual contracts or bargains: 4. When it is in reſpect of our ſelves, or others: 5. When it is in attaining, and then it is called *avaritia*, *avarice*; When in retaining, then it is *tenacitas*, *tenacity*, *niggardlineſs*, and *ſordid parſimony*, in not ſpending with ſuch a ſutable proportionableneſs as is requiſite, or not giving back what is unjuſtly purchaſed, or taken from any man, by falſe accuſation or otherwayes, called *reſtitution*, whereof *Zaccheus* ſpeaketh, *Luk* 19 8. 6. When it is by an ill imployment, as playing, gaming, &c. or by the abuſe of a lawful calling: 7. As it profuſely waſteth what we have, and ſpoileth others of what we ſhould beſtow on them, or as it holdeth in more then is meet, and ſo ſpoileth our ſelves of that comfort we might have in our eſtates, the one is by *prodigality*, the other by *ſordid parſimony*, as we have ſaid; ſee *Prov.* 11. 24. 8. As the wrong may be done at firſt through ignorance, or continued in after folks come to the knowledge of it in which caſe the thing is to be reſtored, and the amends is to be made, as is clear *Exo.* 5. 15, 16. And in *Abimelechs* dealing with *Abrahams* wife, whom, after he knew to be his wife, he did reſtore again untouched.

O! how doth mens addictedneſs to creatures make them find out many inventions to ſatisfie their luſt with them! Hence is this Command ſo broad, that it is difficult to ſpeak of it in all its particulars. In further proſecuting whereof, we ſhall not ſtrict our ſelves to ſo preciſe a method, but endeavour to lay down the direct breaches of it by which the poſitive part, and theſe duties that are required, will be the more eaſily diſcernable.

Conſider then its breach, 1. as it wrongeth others; 2. as it wrongeth our ſelves; 3. as it wrongfully ſeeketh to benefit our ſelves, or better our own eſtate.

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As to the first, Consider it first in the *quantity*, it is *theft* whether the matter be in little or much, if so be it be a real wronging of others in that which is theirs, even as a *lye* is a lye in any matter, in great things as well as lesser; and this theft in little or much will seclude from the kingdom of God, 1 *Cor.* 6, 10. and as *drunkenness* may be in drink, that is, not the very greatest quantity of drink, nor in the finest drink, so may theft be in little or course things. Consider 2. as it looketh not only to the hand, but to the heart also, even as adultery and murther do; it is a piece of the *evil treasure* that Christ saith is in the heart, *Matth.* 12, 35. and 15, 18, 19. 3. It may be sometimes, when he that committeth it, knoweth it not, but supponeth such a thing to be just and due to him, as when he useth not means to know, and when he knoweth, doth not restore it. 4. It is sometimes wholly so carried, as that he who is wronged, knoweth nothing of it; as when (for instance) such a right that would clear him in his business is to his prejudice kept up, and he made to believe that he hath no such right, although he quarrel it not, yet it is theft before God. 5. It is direct, when though one knoweth such a thing to be anothers, yet he will needs have it. 6. It is less or more, as there is a seeming necessity, or none at all in the person stealing; for if the thing be indeed necessary for life, it is not theft; so also if the thing have a general and common allowance among men for its warrant, it is not theft, thus the Disciples plucked the ears of corn, which was not theirs, and yet were not thieves: The sin is gross, when in holy things, or publick things, or when things are taken with violence and hazard of life, blood, &c. or when there is great prejudice following it to our neighbour, or when it is more frequently gone about, or when it is under trust, &c. 7. It is in contracts or bargains to our neighbours prejudice; as by too close sticking to clauses of Writs, beyond, it may be, the intention of the makers, and when there is some pretext of Law, this is against the end of Writs and Law. 8. It is in buying or selling; and so, 1. we fail in the end, when we mind our own good only, without any regard to our neighbours; 2. In the *matter*, when the thing is not good that is sold; as the refuse of wheat that is spoken of, *Amos* 8. 6. so when ye sell a thing for better then it is, or in buying, will needs make a thing worse then it is, or pay the price in base money, you are guilty of theft: 3. When the measure or weight is scarce, and not so much as it should be; see *Amos* 8. 5. 4. In the manner, when the buyer dispraiseth any thing below, and the seller commendeth it beyond and above its worth, *Prov.* 20. 14. *It is nought saith the buyer, &c.* which although in some degree it be inevitable, yet no doubt, when on either hand it is wittingly and designedly done, it is a fault. 9. It may be committed in the matter of just debts; As, 1. when nothing is payed; 2. When a part is only payed; 3. when payment is made out of time, which prejudiceth them we owe to, as much as if we kept a part back; 4. when means are used to get what we owe diminished; 1. by dwanging and constraining a man to quit some part of it; 2. by dealing indirectly to get some-thing down of the sum which we owe. 10. It is committed when advantage is taken of anothers necessity, and so 1. when they are constrained to sell cheaper, then without loss they can; 2. when we sell dearer to our neighbour, because we see he must have it; 3. when

neighbour, because we see he must have it; 3. when one is forced to unreasonable termes, because he must have money; dealings of this nature are like to that, to sell *the poor for a pair of shoes*, which is reproved *Micah.* 8. 5, 6. 7. and is a gross theft. It is true, in some cases, as for instance, when others would not buy such things, and we need them not our selves, neither would buy them, were it not for our neighbours good, and if they be not so useful for us, an abatement in such a case may be lawfully sought. 11. It may be by *Law-suits*, even when Law seemeth to side with folks, *summum jus*, being often, *summa injuria*; as 1. by putting folks needlesly to sue for their own, or by our seeking what is not ours; 2. by bearing through a business to the prejudice of another, upon a title of Law beyond Equity: the first is condemned 1. *Cor.* 6. 1. &c. the second in *Job* 31. 21. *If I have lift up my hand against the fatherless* (saith *Job*) *when I saw my help in the gate*; see also to this purpose *Prov.* 3. 29. 30. 12. There is a breach of it by wronging our neighbour under trust (which is a high degree of theft) As 1. by giving advice to his prejudice, when he lippeneth to; and confideth in our counsel; 2. When *Advocates* are not faithful; 3. When *Partners* in trade and bargainings are not faithful one to another; 4. When Servants, Factors, Treasurers, &c. are not faithful, who, as *Joseph*, have all committed to them, and like the unjust Steward, can count up or down fifty for eighty, and eighty for fifty; 5. Especially here fail Tutors of Orphans and Fatherless Children, who having these committed to their trust, make it their work to prey upon their estates, if they can but do it handsomly, and without observation, this is *theft*, *robbery*, *oppression*, and *deceitful dealing*, in the highest degree. 13. There is a breach of it by *bribery*, when Judges suffer themselves to receive gifts, presents, buds or bribes, whether to the perverting of Judgment, or for doing right in Judgment which they are obliged to do without these. Whoever suffer themselves to be bribed for Judging right, may easily be tempted by a bribe to do wrong in Judgment; all such forget that the Judgment is the Lords, *Deut.* 1. 17. that they ought not to judge for men but for the Lord, 2. *Chron.* 19. 6. that they ought in a special manner to be fearers of God, men of truth, and haters of covetousness, *Exod.* 18. 21. that they should not respect persons in Judgment, but hear the small as well as the great, *Deut.* 1. 17. that they should not respect the person of the poor, nor honour the person of the mighty, but judge righteous Judgment, *Lev.* 19. 15. that they ought not to wrest Judgment, nor to take a gift (which blindeth the eyes even of the wise, and perverteth the words of the righteous, *Deut.* 16. 19. *Exod.* 23. 8.) and that fire shall consume the tabernacles of bribery, *Job.* 15. 34. the Lord doth highly resent, and will most severely punish the breach of this Command in such, because they do more immediately represent himself, as being placed in Judgment to supply his room, 14. There is a breach of it when there is inequality betwixt our advantage, and that which is expended by us for others, or when for what is not useful and needful, their money in trusted to us is exhausted, or when we occasion them to spend money needlesly, upon any thing that is not useful, but rather hurtful, as in excessive *drinking*, *feasting cloathing*, that is full of vanity, or in vain fashions of cloathing, playing at unlawful games, as *cards* and *dice*, or excessively at *unlawful games*, or in *dancing* and *fidling*, and such like, which are amongst the lavish and profuse wayes of living, and whoever are accessory to make others follow these, or for these do procure money from others, become thieves. And thus all *idle Vagabonds*, *Playfoirs*, *Sportars*, *Minstrellers*, *Stage-players*, and such like, livers on other folks charges, are guilty of the breach of this Command. 15. There is a wronging of our Neighbours estate by *negligence*, *sloath*, &c. when that is not done which we ought to do for their good; this is done especially by Tutors,

tors, by Servants, and others, who ſtand in ſuch relations to any, as that by vertue thereof they are obliged to have a care of what they are intereſted in. 16. We wrong others by ingaging them to be ſureties for us, when we ſee not a way how to relieve them. The ingagers themſelves alſo become guilty of the breach of this Command, except in ſuch caſes wherein equity and charity requireth their ingaging, and this way, many are ſtollen from their eſtates. 17 It is committed in retaining what is our neighbours; As, 1. when the payment of money or things borrowed is delayed beyond the time appointed, *Prov.* 3. 28. 2. When things borrowed are hurt or wronged, the Lord giveth Laws for this, *Exod.* 22. 14. 3. When pledges are loſt by negligence, or interverted to our own uſe; 4. When our Neighbours beaſt is ſtraying, and when ſeen by us, and not kept for him, as we would he ſhould do to us; ſee *Deut.* 22. 2. *Lev.* 6. 4. 5. When ſomething is loſt, and we keep it, as if finding gave us a right to it; it ſhould be for the right owner, and if he cannot be found, publick ſignification ſhould be made of it, as the Law requireth. 18. This Command obligeth us to reſtore, 1. What we have unjuſtly taken from, or gained of others any way, as *Zacheus* did, *Luke* 19. 8. It is recorded of *Selymus* the Turkiſh Emperour, a moſt bloody man, that when he was a dying, one of his Baſſaas deſiring him to build an Hoſpital for relief of the poor, with the wealth taken from the *Perſian* Merchants; he replyed thus, *Would'ſt thou*, Pyrrhus, *that I ſhould beſtow other mens goods, wrongfully taken from them, on works of Charity and Devotion, for mine own vain glory and praiſe? aſſuredly I will never do it; nay, rather ſee they be beſtowed on the right owners again.* Which was done forthwith accordingly, to the great ſhame of many Chriſtians, who mind nothing leſs then the reſtitution of ill gotten goods, whether by themſelves, or by their Anceſtours, but cull out ſome ſmall fragments of a world of ſuch ill-gotten goods to beſtow on ſome charitable or pious work, as they call it. *Zaccheus* his penitent Proclamation here conſiſted of two branches, to wit, *reſtitution* and *diſtribution*. 2. It obligeth even *Children* that have ſomewhat tranſmitted to them from their *Parents*, which they have unjuſtly conqueriſhed, to reſtore it, otherwayes they make themſelves guilty: And in all theſe we would diſtinguiſh *the Court of the Lord*, or *of Conſcience*, from mens *Civil Courts*, and thus it will not warrant the Heir before God (though before men it may) to retain that which he poſſeſſeth, that the Father left him a right to what he unjuſtly purchaſed. It may be it is the doing of this which maketh great eſtates melt away in the Childrens hands, becauſe it thus deſcended; the Lord hereby would have men know that they are not richeſt who have moſt left them, but who have it well conqueriſhed with Gods bleſſing. 19. Conſider it as it doth not properly take from our neighbours, yet wrongeth them and deterioirateth their eſtate; ſo men may wrong the houſe they dwell in, the horſe they ride on, or any thing which is ſet or given in loan to them; thus they may wrong the inſtruments that others win their living with; ſo alſo we wrong others when their time is taken up either by waiting idly on us, or by unneceſſary imployments put upon them, viſits, and ſuch like; or when weakneſs of body is occaſioned to them by any of theſe, thus *Exod.* 21. 19. the Lord will have reparation made for loſt time, as well as for loſt means. Many tiplers are thieves this way, to each other, and to themſelves, which God will make them count for, how little ſoever they think of it. 20. There is a wronging of our neighbour without a *compenſation*, and there is a wronging him with a pretended *compenſation*, that is, either when the thing is not ſo good in it ſelf, or not ſo good to him; thus *Achab*, 1 *Kings* 17. was guilty in deſiring *Naboths* Vineyard, even though he offered him as good, yet it was not ſo good to *Naboth*, becauſe this was his Fathers, and he

esteemed it more; Thus also there is a stealing of another mans contentment, although that in which he placeth it may be a matter of very little or no worth at all, but yet if therein he hath an interest of affection, as they call it, such as a man may have for some petty Jewel, a Hawk, a Hound, or the like, so that it please him, or delight him, the wronging of him in that, is not only a sin against the sixth Command, in grieving him, but against this in prejudicing him of his contentment, which as to him in some respect, is a sorer wrong, then the taking from him of that which in it self were of far greater worth, would have been. 21. There is a failing by unskilfulness; as when one taketh on him some office, and receiveth wages or hire for it, and is not qualified for, nor suitable to the place and employment; thus *Physicians*, *Lawyers*, and *Judges*, often steal from men, through their ignorance: As also *Ministers* who supply Charges they are unfit for, and consume that which should entertain others; but this sin in Ministers is oftentimes more through unfaithfulness, when being sustained for the good of the people, they turn rather to be hurtful. Thus Christ, *John* 10. 1. calleth *false Prophets*, *Thieves & Robbers*. And indeed it is the worst gain in the world, that utterly unskilful and unfaithful Ministers get by straying and murthering the immortal souls of men. 22. We wrong others when we communicate not to them when they are in need, and we in a capacity to help them, yea, when by idleness and prodigality we incapacitate our selves to communicate to the necessities of others as *Ephes.* 4. 28 is clear. 23. Beside, there cometh in here all selling and buying of what should not be sold or bought, as publick places in Church or State; this first from *Simon Magus*, *Acts* 8. 18. 19. is called *Simony*, and is a sin of a high degree, making that saleable which the Lord will have free: and is taketh in not only giving money, but any other thing upon this account to promove such and such persons, or receiving any thing to be sweyed so, and so whether it be *munus manus, linguæ aut actionis*, a gift of the hand, tongue, or action. 1. By a gift of the hand is understood money or things that are usually given. 2. A gift of the tongue comprehendeth *fair speeches*, *solicitations*, *flatteries*, &c. 3. By a gift of action is understood, *service*, *dependence*, *on waiting and courtships* (as they are called) made use of to procure anothers favour; and in all these three men may greatly sin, as when they hunt after, and are sweyed with any of them, and so covet them; as when Magistrates or Judges sell Justice for bribes, when men by lying and false-witness bearing, sell the truth; whereof Lawyers are chiefly guilty, who for fees plead ill causes wittingly: or when one giveth them, that he may gain more really upon the other; as for instance, when men by any of these bribes buy Justice, and much more Injustice, and buy lies and false testimonies to prevent or pervert Justice. 24. There is a guilt in consenting too, incouraging in, conniving at, or justifying of such as commit this sin, or are receivers or resetters of what is stollen, for their strengthening and incouragement; see *Psal.* 50. 18. *Prov.* 1. 10. 25. Seasing upon other folks goods sometimes under pretext of escheats, as Admirals doe upon *Sea wrack*, and such like; when there is no just ground to take away the owners right, and this is reckoned open violence before God, & is a most cruel adding of affliction to the afflicted. This sin then of Theft, in reference to our neighbours, is fallen into by *violence*, *deceit*, *negligence*, *unfaithfulness*, *ignorance unskilfulness*, &c. And when all is said, a tender heart will still need its own examination

mination and tryal of it self, there being as many wayes to break this Command, as there are wayes to prejudice our neighbours estate.

We come now to consider how a man is guilty in wronging his own estate (for there is a skill and dexterity in the managing the *unrighteous Mammon*) which we consider two wayes; 1. As he wrongeth and diminisheth his estate by not providently caring for its preservation and increase, or improvement: when he is not frugal, or not so frugal as he ought to be, but lazie and sloathful, he becometh guilty of the breach of this Command, because he incapacitateth himself for being useful to others, and putteth himself in hazard of poverty and want, which is the proper snare of this sin of stealing, and disposeth for it, *Prov.* 30. 9. This poverty which is so ensnairing, is brought on 1. By sinful spending and debauching away of our estate and time, as the Prodigal did, *Luke.* 15. 11. &c. 2 By unnecessary waste in prodigality and lavishness, such as (though unjustly) *Judas* condemned in the woman, spoken of *John* 12. 5. *For much spending must have much to uphold it*, and must have many wayes to furnish it self according to the Proverb most ordinarily verified, *Omnis Prodigus est avarus*, every Prodigal man is greedy or covetous, to satisfie one lust he exerceth another; however, he being but a steward of what he possesseth, he by his prodigality, not only interverteth from the right end what means God hath given him to be otherwayes disposed of, but also draweth upon himself poverty. 3. By *negligence, laziness, carelessness, &c.* in a lawful calling (for they that are *given to sleep, or idleness, shall come to poverty*, as the Wise man saith) or being without a calling altogether. When God giveth men ability of body or mind, it is sad that they should be useful for nothing, nor active in any thing but to sin, and be snairs and reproaches unto Christians and Christian Religion, as all idle persons, bearing the name of Christians, are, whoever they be, whether Gentlemen or others It is observable, that both before the fall, and after the fall, God put that task of working in mans hand, commanding him to labour: many other such foolish wayes there are whereby a man cometh unto poverty, and becometh guilty of not providing for himself, or his family: Also by suretyship many are bowed and brought low, which although it is not simply to be condemned, more then to give freely, yet it is to be well regulated by charity and prudence, directing so to assist our neighbour in his present exigence, as we may also be sure of our after relief, lest for the debts of others, our own families be made to moan for want. 2. We may consider a mans failing in reference to this Command, as he wrongeth and stealeth from himself the free and comfortable use of his own estate; of this man *Solomon* speaketh, *Eccles.* 4. 6. 8. and 6. 1, 2. and he stewardeth not the world well when he hath it, who cannot find in his heart to live on his own, and who liveth heartlessly, as if he had nothing at all; in this respect a man wrongeth himself, and particularly these wayes; 1. By covering too great a measure of riches, so that he will not be content with enough, but he will and must be rich, this is *avaritia*, or *greed*, even though the means be lawful which he useth for acquiring of riches. 2. By the vexing anxious manner of seeking after even what is necessary: Thus a man may be diffidently and vexingly solicitous for his to *morrows dinner*, and be vexed about it, as it is *Matth.* 6. 31. *Caring for the morrow, what he shall eat or drink, or taking thought* about it, this is *taking carefulness*. 3. There is a failing in keeping

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any thing of the world that we have gotten, when we cannot bestow it, cannot twin or part with it, for charitable, either publick or private, uses, nay not for honest uses, this is *niggardliness*: And when it is universal, both in reference to our selves and others, it is *Dustiness*, or *extream hardness*. 4. Some may spend on themselves liberally, but they can part with nothing for charitable supply of others, such a one was *Nabal*, 1 *Sam.* 25. and this is *churlishness*. 5. Some cannot even bestow on themselves what is sufficient, either for meat, drink, or clothing, as we may see *Eccles.* 6. 1. 2. and *chap.* 4. 8. that the man hath much, and yet can neither sleep nor eat heartily, because the comfortable use of creature enjoyments is *Gods gift*, this is *foolishness*. Over all these persons the world prevaileth, it masters them and overcomes them, and they do not master and overcome it as Christians ought to do.

If we would come to consider, in the next place, how a man should profit better, and improve his own estate, it will be hard to speak so of it as to pitch upon particulars; for certainly God alloweth *prudence*, or suitable and due sparing, and *frugality*, as he disalloweth and discountenanceth the extreams in the *defect* and *excess*; we would then consider the midst, *in quo stat virtus*, as they use to say, and so speak of the positive part in these following questions. 1. If a man may aim and endeavour to increase his estate, how far? by what means? or how? and for what ends? 2. How we are to walk in merchandize and bargains? 3. How to walk in *charity, alms*, and *distributing to others*? 4. How to walk in managing of our estate, as to the gathering, keeping, or preserving and using of it? 5. What to judge of, and how to carry in *Usury* (as it is called)? 6. What to account of the punishment of theft in the Court of men? 7. How it came that the covetous have been so marked or noted in the primitive times, 1 *Cor.* 6. 10. and *Ephes.* 5. 5. that they have been looked on as persons secluded from Heaven, and not worthy of Church fellowship? and what marks to know them by? where we may touch a little on the ill of that sin, and speak a word by way of dissuasive from it.

For the first, That one may lawfully increase his estate or goods, cannot be denyed, it being well qualified: *Jacob*, *Gen.* 30. 30. found it necessary to provide for his family; and 1 *Tim.* 5. 8. it is a thing that nature it self teacheth a very Infidel. The great matter is to qualifie it rightly; 1. as to the end, 2. the measure, 3. the means, 4. the way and the manner.

1. For the end, 1. The chief and last is *Gods glory* that we may be serviceable to him with our substance, in our generation, and may be kept from stealing and lying, *Prov.* 30. 8. 9. 2. *Others good*, that we may be helpful to them, for men may and should work for this end, although they had what were sufficient for themselves, see *Ephes.* 4. 28. 3. *Our selves* are to be considered, and we are to look here, 1. to *necessity*, 2. to *convenience*, 3. to *honesty*. There is a threefold *necessity*, 1. of providing for our selves, 2. for our family, 1 *Tim.* 5. 8. 3. for our place and station, such as *Nehemiah*, *cap.* 5. 14. &c. was apprehensive of, hence tribute is allowed to the Magistrate, being in a publick and eminent station, and so useful for the people: In all these we should live, as far as may be, on our own, having an eye to that direction of the Wise man, *Prov.* 5. 15. 2. *Convenience* requireth more then necessity, and is to be provided for, see. *Prov.* 30. 8. where, *Agur* prayeth for that which is neither too much nor too little, but convenient. 3. There is *honesty*, and this hath yet a farther reach then convenience, and thus we are to provide *things honest in the sight of all men*, which may be lawfully aimed at; to be honest then, even before men, is commendable, honesty being no pride, see *Rom.* 12. 17. 2 *Cor.* 8. 21.

2. As for the *measure* which is to be kept in the increasing of our goods, it is hard

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to determine it, yet these folks are not left to gather as much as they may even by lawful means attain to, having no bound set to their desires, designs, and endeavours, but adding one thing to another, *till they be, as it were, alone in the earth*, which is reproved, *Isai.* 5. 8. *Hab.* 2. 9. This boundlesness, place 1 haunteth and attendeth too many, and hath never satisfaction. *Agur* found there was an excess in riches to be prayed against, as well as poverty, other wayes he durst not to have prayed: It is with riches as with meat and drink, competencie is good, but excess surfeiteth and loadeth, *Luke* 21. 34. *Heb.* 2. 6. We conceive these generals may be laid down here, 1. What may conduce for the ends aforesaid, and is necessary, convenient, and honest; that men may aim at, and no further is needful. 2. Riches not being promised, but only what is convenient, and our endeavours being commanded only for things honest; this indeed may be aimed at, but a man should not intend to attain to any thing beyond what he hath a promise or command for. The promise is, *he shall not want any good thing*, *Psalm* 34. 10. *and* 84. 11. which is indeed broad enough, and may in some respect be extended even to the command for things honest, whereof we have spoken; see *Heb.* 13. 5, 6. where, in the Greek (to guard the hearts of the people of God against covetousness, and to fortifie against all fears of wanting what is necessary and competent) there is a five fold negative in the promise: *I will not, not, leave thee, neither, not, not, will I forsake thee*, οὐ μὴ, οὐδ', οὐ μὴ ... 3. A man may aim and endeavour to be as rich as he may warrantably pray to be, but no more; and his prayers are guided partly by the promises, and by the commands, *Give us this day our daily bread* --and partly by the Saints approved examples, as that of *Agurs*, *Give me neither poverty nor riches*, *Prov.* 30. 7. 8. 4. The measure may be judged of, and tryed by this general, to wit, if the omitting of such a thing hath the just ground of a challenge in it, a man must think it his duty to aim at that, and his sin, if he should not, and it is not his inclination or affection that must guide him here; now men will be challenged in their conscience for not aiming at *competencie*, but not for not seeking to *be rich*; onely know there is not, nor can be one rule for the same measure to all persons, in this matter; men having different burthens and charges may seek more or less accordingly, and therefore when *Jacobs* family increased, *Genes.* 31. he thought it time to provide for them, neither can there be a rule for the same measure, even for the same persons at all times, as is clear *Jerem.* 45. 5. in *Baruch* and *Nehemiah*, *Nehem.* 5. 14, 15, 16, 17, 18. men ought not to aim to be as others, but as is needful and competent for their rank, burthen, and station. Neither 5. must we reckon in this matter by a mans success; some there are who think they are excused if they use but any means for providing for themselves, and they have a sort of peace in the endeavour, be it less or more: Others there are, who even by lawful means seek, and also attain to more then is convenient for them, and think they may do so, because they have success; but endeavors would be suited and proportioned to the foresaid ends, with dependence on Gods blessing, whatever be the success, *Psalm* 127. 12.

3. It would be qualified by the right means, there would be righteousness in the way of purchasing or conquesting our estate; and it supposeth, 1. That it be by a lawful occupation, which excludeth what is gained by *cards*, *dice*, *wedding*, or *wagering*, &c. 2. By an occupation useful to others, as well as profitable to us, gain must not only nor chiefly sway; but, we should aim at that wherein we may be

useful to Church or State in our Generation, then it is lawful to make gain, as the wages of that service. All Trades-men, and men in place, would be as Officers to Church or State, and upon that ground they have a right to make gain. These tradings in Wines, in such quantities at least, that wrong the Country, and in other things subservient to vanity. I know not well what to say of them, only I think, I may say it had been good for Common-wealths, some Trades had never been: It is the thing that is condemned *Rom.* 13. 13, 14. *Eph.* 4. 28. 3. We would have a care that neither deceit, lying, or any other unlawful shift be used in a lawful calling, which may wrong it, *Levit.* 19. 11.

4. As to the *manner*, it would be qualified thus, 1. That it be in obedience to God, serving him in some measure in that Calling or Trade, as well as in Prayer; and acknowledging him in the particulars of our gain: 2. That it be by faith on him, waiting, as was just now said, for the blessing from him, *Psalm* 127. 2. 3. That it be by a Christian way in every thing, submitting to him when a cross cometh, being without peremptorinesse or anxiety, being quiet in praying, as *Matth.* 6. but not thoughtful: 4. That it be by trysting and ordering our care for our estate in the World, so as it may be most consistent with promoving our edification, and we not intangled with the affairs *of this life*, as it is 2 *Tim.* 2. 4. nor so hedged up and straitned with them, as to have no time for other things more necessary: In sum, our manner would be such as the heart may be kept in a good frame for praying, praising, keeping communion with God, and even for dying in the midst of our endeavours of that kind, *Luke* 21. 34. other wayes we may be snarled, even in cares, about lawful things, and made also indisposed for spiritual duties, as a man is by gluttony and drunkenness.

Let there be therefore moderation in all these respects, other wayes, as saith the Scripture, a man that *will be rich*, 1. *He loadeth himself with a burthen of thick clay*, *Hab.* 2. 6. 2. He putteth himself amongst briers and thorns, for *Matth.* 13. 22. riches are compared to these: 3. He snareth himself as a drunken man doth, *Luke* 21. 34. 4. He runneth himself in a snare, and draweth on *many sorrows*, nay pierceth himself through with them, 1 *Tim.* 6. 10. O! but many souls will cry out greatly one day of this evil of immoderate pursuing after riches: 5. He bringeth *a woe* from God upon himself, *Isai.* 5. 8. 6. He will readily be high-minded and proud, 1 *Tim.* 6. 17. 7. He is in eminent hazzard to trust in these uncertain riches, 1 *Tim.* 6. 8. He is in great danger to turn aside from the truth, and to embrace errour, which is strange, yet most true; 1 *Tim.* 6. 10. 9. He is in great hazzard to be an oppressor, *James* 2. 6. and 5. 4. 10. Riches immoderately sought after, do the man till evil that possesseth them, as *Agurs* prayer, *Hezekiahs* experience, and 1 *Tim.* 6. 10, 11. is evident, where it is said they fall into many foolish and hurtful lusts, which drown them in perdition and destruction.

The second thing is concerning *trading* and *merchandize*, whereof we shall say but little in particular: In general then, 1. Trading is lawful in it self, as a mean to the ends proposed, as is said, being also well qualified (as was spoke to in the former) conform to the qualifications of *end*, *midses*, *means*, *manner*. 2. There may be faults in buying and selling both, all men generally loving to buy within the worth, and to sell dear, as a Heathen once told a Company what was in all their minds. 3. A Merchant-man and Trades-man bestowing his *time*, *pains*, *estate* in trading, may make gain as the wages of his pains, as a *servant* may do for his work, as *Teachers* and *Physicians* may do for their pains, because they cannot be wanted, and none can go about these employments without livelyhood, therefore is the *work-*

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man worthy of his hire; but it must be such a work as is worthy. 4. Yet a mans rule in bargaining is not to take whatever he can get; nay, not alway as he bought, having, it may be, bought too dear, or these Wares not being now in such esteem, nor as they were when bought by him; nor is the price alwayes to be hightned by him as the Wares grow more scarce, if so be they be not dearer to him. But Folks would consider, 1. The worth of the thing in it self, and according to the necessary and just circumstances of his Calling and Trade; so that suppose they were buying it themselves, they would be content to give as much as they demand, and men should never offer less to others, then they would demand themselves, though their ordinary way is much contrary to this, as we may see *Prov.* 20. 14. 2. No shifts are to be used by the seller to over-value or call his Ware better then it is, or by the buyer to under-value and despise it, below what we think it to be, *Levit.* 19. 11. 3. We should never simply or onely mind our own advantage in selling and buying without respect to the advantage of others, but would so sell and buy as they might be also gainers; and thus we see that charity regulateth us, *Phil.* 2. 4. 4. Neither would the buyer deceitfully hide what may commend the price of Wares, nor the seller what may make it less; as suppose one knew such Wares or Merchandize would shortly grow cheaper or dearer, and therefore he either selleth or buyeth purposely to put the loss on his Neighbour, or at least to make gain to himself, without any regard to his neighbours loss. 5. There would be ingenuity in buying and selling, that which ye call *prigging* or *cheapning*, is not good; both buyer and seller should put a just value upon Wares, and hold there; there is much jugling and falshood, and lying when it is other-wayes, see *Ephes.* 4. *vers.* 25. *Prov.* 20. 14. 6. There ought to be no taking advantage of anothers necessity, ignorance, and simplicity. 7. In a word, we would sell and buy, and do to others as we would have them do to us; and so we would keep up no fault we know, of the things we sell, give good measure and good money, &c. All these things come in under trading and merchandizing, and thus one just price should be kept, so far as may be.

If it were asked here, how we may pitch or settle on a just price? It is hard to answer this question to full conviction and satisfaction; yet a man would consider, 1. What he himself, having knowledge of the goods, would give for such and such, *corn, cloath, beasts*, or whatever it be, if he hath or had use for them, or were to buy them. 2. What men of knowledge do judge such a thing to be worth, and what may be the price of it (if the price be by Authority regulated, it setteth it self.) 3. What such a thing doth generally cost amongst those that are judicious and conscientious. 4. What he would give for the like possibly again, when this is away, allowing fit gain. In sum, there are three sorts of prices; the 1. Is *rigid*, when men must have what they will for their Ware; The 2. is *free*, this is only at some times when it is called for, but it is not alway necessary, and selling thus, in such cases, is an honest giving, which men are not always at least obliged to. The 3. is *pretium medium*, or the middle or modest price, which is betwixt the two, and in no extream; yet when any question is, whether this much or that much is to be taken? It is safest carving on the side that lyeth next our selves. 5. A man would consider how he would proceed in that bargain, so as he might have peace, if he were just now to die, and what he durst adventure on in that case, let him do the same in all his bargains.

Amongst the many and great uses of riches, some of them concern our selves, some of them others, and there lyeth no less necessity upon us to shew mercy for the supply of others, then to pay our debt, or supply our selves, and to a man in case for it,

God hath not left the one indifferent more then the other. For clearing of which, we would consider that God, who is the great owner and absolute proprietor of the Creatures, and who distributed them to men according to his pleasure, hath distributed riches to some, as it were to Stewards, to be made use of for his household, as may be gathered from *Luke* 16. 10, 11, 12. Hence it is not left arbitrary to men to give alms, or not, as they think meet, but it lyeth on them as an absolute duty: Hence also we may see what a sin it is to be altogether neglective of it, or deficient in it; 1. It is a stealing and theft, as is implyed, *Ephes.* 4. 28. 2. It is perfidiousnes and unfaithfulnes in a truft committed to us, *Luke* 16. 9. &c. 3. It is cruelty and murther, and hating of our brother, 1 *John* 3. *vers.* 15. and 17. compared; and indeed, if it be intolerable in a mans Steward intrusted with that which the family should be provided with, to apply to his own use what should entertain them, or to spend it on himself, it being both stealth, unfaithfulnes, and cruelty; so is it no les intolerable in this case, see *Prov.* 11. 24, 25. This giving of *alms* rightly qualified, is highly accounted of in Scripture, and assigned as the mark of a righteous man, *Psalm* 119. 9. noticed and commended in a special manner at the day of Judgment, *Matth.* 25 30. &c. commanded as a duty, *Deut.* 15. 7, 11, 14. 21. and 26. 12, &c. and much pressed and insisted on, 2 *Cor.* 8 9. and scarcely will we find in all the Scripture one particular duty about which two whole Chapters together are spent, but this, which holdeth out the great complacency the Lord hath in the single and suitable practise of it, it being there deservedly set down and insisted upon as a sure evidence of the reality of our professed subjection to the Gospel.

Let us see then 1. wherein it consisteth? 2. who is the object of it? 3. who is to give, 4. how for manner and measure it is to be given? 1. *Alms*, is not every giving, for that may be of debt, or it may be to a rich man, or one that hath no need, out of pride, or for the fashion; but 1 there is a needy object from which we can expect nothing again, to this we are to give *alms*; 2. There is a doing it upon the account of the Command, as thereby honouring our Maker, and testifying our love to Christ, which is to do it to a Disciple, *in the name of a Disciple*, *Matth* 10. 41, 42. it taketh in all supply, as meat, drink, visiting them, vindicating them comforting them, by lending, giving, forgiving of any thing that is owing, &c 2. The object, *neighbour*, is large, but it is the needy one onely that is to be looked to, *Ephes.* 4. 28. and *Deut.* 15. 11. And the poor ones, who may be considered, 1. As to the degree of their need three wayes, 1. Need that is *common*, and such as folks may send with it; 2. that is *pinching*, when they send with difficulty; 3. that is *extream*, when they cannot subsist; In the first case, men are to give out of *their abundance*, 2 *Cor.* 8. 14. and need not straiten themselves for the supply of such poor; In the second they ought to straiten themselves, that they may be in case to supply others, as when they have *two coats*, give one, *Luke* 3. *vers.* 11. In the third, they would straiten themselves, though it were to sell all, and divide it, which the Apostle calleth, 2 *Corinth*, 8. 3. *a doing beyond power*, which is not always called for.

1. Consider them either as able to work, and by idleness occasioning their own need, as many beggars and loiterers, though of better rank, do; these are not objects of Charity, 2 *Thess.* 3. 11. it is their own fault they want; or 2. as having able

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and rich friends, ſuch as Parents, Children, Kinsfolk, &c. The Church, and proportionally, particular perſons, ought not to be burthened with theſe, 1 *Tim.* 5. 16. or 3. as wanting all comforts, and as weak, *Levit.* 25. 47. the Apoſtle calleth them *deſolate*, 1 *Tim.* 5. 10. --- Theſe are proper objects of Charity and Alms.

3. Conſider them either 1. as of kin and related to us, and nature teacheth us to begin here firſt, and to ſupply the neceſſity of theſe; or 2. as gracious; or 3. as our fleſh, and as men, here we ſhould do good to all, though eſpecially to the *houſhold of Faith*, *Galat.* 6. 10. proportioning notwithſtanding our charity according to our tyes; for a man may give a natural and unregenerate Child more then a regenerate neighbour, yet he is to ſupply both if he be able.

3. But who ſhould give? *Anſw.* All having a competencie of their own, and power of it; thoſe who have nothing, are not called to it, neither alſo Children and Wives, they being in ſome reſpect not in power or capacity to diſtribute, except ſo far as the allowance of their ſtation goeth; for the relation of Wife, Son, &c. giveth ſome latitude in ſome things, wherein it is ſuppoſed that the Husband or Father cannot be averſe: But particularly we ſay, 1. Rich folks are obliged to give, even although they be wicked, for *unfaithful Stewards* are obliged to diſtribute, even a *Nabal* as well as others, and they may in ſome caſes, when uncivilly refuſing, be put to it. 2. Folks that have little are obliged to give, though it ſhould be the leſs, as the poor *widow* gave her *two mites*, *Luke* 21. 2. &c. and ſo Chriſt ſpeaketh of *giving a Cup of cold water*, *Matth.* 10. 42. 3. Folks that may and can work, ſhould work, for this very end, that they may have to give, and that although they themſelves be no other wayes entertained but by their work, *Epheſ.* 4. 28. O! how little conſcience is made of this? how few work, or work ſomewhat harder for this end?

4. Conſider how, as to the *manner* and *meaſure*, Charity or Alms is to be diſtributed: It would be 1. *liberally*, 2. *chearfully*; it is dragged from ſome, as if it were a croſs and burthen to them; 3. *ſeaſonably*, ſo that when there is need, there would not be ſo much as a nights delay, *Prov.* 3. 28. 4. *Prudently* and *tenderly*, ſo as not to ſhame the poor, and to make them ſcarr at it; thus *Boaz* commanded to let fall ſome handfuls to *Ruth*, that ſhe might gather the more; 5. *judiciouſly*, according to need, and where there is moſt need; 6. *humbly* and *denyedly*, not letting the *right hand know what the left doth*, *Matth.* 6. 3. and not being puft up ſo as to ſlight and contemn thoſe we give our Alms to.

For general rules to direct in this matter, I propoſe theſe: 1. Lay by ſuch a *quota* of your eſtate or gain, and let that be dedicated to the uſe of Charity, that ye may have it to bring forth when particular occaſions ſhall offer; men would not always ſtay till it be ſought, but would have, as it were, a *poors box*, or a box for the poor by them; ſo the Lords appointing a certain Tythe under the Law for *widows, fatherleſs, &c. Deut.* 14. 22. &c. and *Deut.* 16. 12. with *Numb.* 18. 21. inſinuateth that there ſhould be a proportion of our eſtate laid aſide for charitable uſes; and that direction of the Apoſtles, 1 *Cor.* 16. 1. for every man to *lay by him*, &c. doth confirm this. the doing of this would help a man to diſcern the proportion beſt of what he is able to ſpare to be thus employed, which he cannot do in particular occaſions, becauſe he knoweth them not; but in the general he may proportion what he may ſpare to all in common, & thereafter ſubdivide wiſely upon conſidera-

tions and after-emergents; yet so, as when necessity is extream, he go beyond that which is his ordinary allowance; this also would prevent all temptations having any tendency to the diſwading of us from any thing for that uſe, if ſome what were ſet apart for it, and it would alſo eaſe the mind and conſcience of ſuch who were tender, if in ſome particulars they failed, to be clear that they did not hold it in for their own advantage, but that they were forth-coming according to their ability.

2. This would be done monthly or weekly, as the Apoſtle hath it, 1 *Cor.* 16. 1. becauſe it is reaſonable that every week or moneth ſhould have ſomewhat allotted for that uſe, and it will be ſpared with leſs grudge then when it cometh to ſomewhat conſiderable, being put together.

3. Folks would not delay giving till the needy perſon ſeek; they are often the greater objects of charity who ſeek not; poverty is no reproach, but Vagabond begging, and ſloathful idleneſs, when men are able to work, hath ever been ſo, and ſhould not be tollerated amongſt Chriſtians; but theſe who are right objects of Charity ſhould be provided for, and as it is in *Nehem.* 8. 10. *portions ſhould be ſent to them.*

4. Hence there ſhould be ſome wiſe mutual way of inquiring into folks neceſſities, and the faireſt way taken of conveying our Charity to them, ſuch as may be leaſt burthenſom to their ingenuity, as *Boaz* did with *Ruth*, in private commanding his Servants to let fall ſome handfuls; this ſome may do, who may have more acceſs to, and dexterity in, doing things of that nature, then others; therefore friendly aſſociations for this end, that ſome might give, and others diſtribute, would be ſuitable.

If it ſhould be here more particularly inquired, What may be the *quota* of this that is to be beſtowed? which muſt be underſtood of ordinary caſes (for extraordinary cannot be ſtinted.) It is hard to fix particular rules, becauſe it muſt vary, 1. according to the givers eſtate, 2. according to their need who receive, 3. according to the ſeveral burthens of the givers, who are to extend their Charity leſs or more accordingly; for it may be that they have their own poor children or friends, whom they muſt furniſh, and ſo cannot give ſo much as others, who are free of the like burthens. Look therefore to theſe general Rules; 1. That Charity be liberal and in bounty, not in covetouſneſs; too little is a fault, and too much alſo may be one, though not ſo great as the other; ſee 2 *Cor.* 8. 12. 2. Let it be by Chriſtian prudence, in a conſcientious deliberation determined, as 2 Corint. 9. 7. *as every man purpoſeth in his heart, &c.* If a man will put it to a conſcientious deliberation, he doth well, and it will not want fruits; I think many could not judge their way to be conſcientiouſly charitable and communicative, if they would thus ſimply and unbyaſſedly put it to the tryal. 3. Folks would judge it by *an equality*, as it is 2 *Cor.* 8. 13. 14. for one man cannot fully ſupply all. Now it is ſomewhat proportionable, if a man, conſidering the ſtate of poor ones and other occaſions, can diſcern ſo much to be uſeful and needful to them, and that his part of that would come to this much, and accordingly to give (even as all gave their proportion of tythes under the Law) whatever others did, only this ſayeth that men would even go beyond their power ſometimes, when others fail. 4. Folks would ſet aſide the half of their needleſs ſuperfluity, that they may be able to give out of their abundance, that is, when mens families are competently provided of meat, cloathing, and eſtate, if there be ſtill more, let there be as much laid aſide to this uſe; For 1. this cannot burthen them; 2. Leſs cannot be admitted of before God, then to beſtow as much on the neceſſities of others, as on our own ſuperfluities; and 3. this would amount to much, if ſo much were beſtowed on Charity as we beſtow on the ſuperfluities of meat, wine, building of houſes, houſhold plenishing, vain apparel, laces, and other

other dreſſings of that ſort. 5. The Lord in the Law ſtinted the people to a *tenth*, or thereby; for *Numb.* 18. 21. there was one *tenth* to the Levites alone, who were to give the *tenth* of that to the Prieſts, this might be eaten any where. Again, *Deut.* 14. 22. and *Deut.* 26. there was a ſecond *tenth* to be eaten for two years before the Lord, by the man and his houſhold, as well as by the Levite, fatherleſs and widow, &c. but every third year was for them only. Now (not to be peremptory) by this proportion it would ſeem that the Lord calleth for a conſiderable part, near or about, the tenth of our free rent or gain, which he would have us to employ thus, and this would be found no great burthen, and it might be waited with Gods bleſſing upon what remaineth.

It is then, you ſee, no little part of wiſdome to walk rightly in the things of the World, yet as *holineſs* is no friend to *ſuperſtition*, ſo neither is it to *prodigality*, there is a midſt betwixt theſe two, which is called *frugality*, this is well conſiſtent with *piety*, for it neither carkingly gathereth, nor carelesly neglecteth, nor prodigally waſteth or caſteth away, but is a ſparing and ſpending, a gaining and giving out according to right reaſon. But for the further explication of it, I ſhall put you in mind of theſe following Scriptures, which have ſo many properties, qualifications, evidences, or commendations of frugality. 1. It provideth *for things honeſt before God and men*, 2 *Corinth.* 8. 21. *Rom.* 12. 17. 2. It maketh a man look well to his *herds and flocks*, and in a gainful ſinleſs calling is diligent, *Prov.* 27. 23. and not *ſlothful in buſineſs*. *Rom.* 12. 11. —— 3. It is not vain and lordly, ſo a frugal woman is deſcribed, *Prov.* 31. 10. &c. by being honeſt in her carriage, honeſt in her family, providing for her husband, children, and ſervants, cloaths, fare, &c. yet not vain, ſhe maketh her own cloath, and her family is provided for, in an honeſt thrifty way, without great coſt. 4. It is provident, though not covetous, like the *Ant laying up in Summer*, *Prov.* 6. 6. *And the vertuous woman ſeeth and conſidereth a field, and purchaſeth it*, *Prov.* 31. 16. 5. It is taken up about things neceſſary, not ſuperfluous, *John* 13. 29. the Diſciples thought *Judas* had been ſent out to *buy what was neceſſary*, not what was ſuperfluous. 6. It putteth nothing to unthrifty uſes, nor ſuffereth any thing needleſly to perish, according to that Word of our Lords, Joh. 6. 12. *Take up the fragments that remain, that nothing be loſt.* 7. It moderateth its gifts, that they be neither of coveteouſneſs nor prodigality, but as it is *Pſalm* 112. *The good man guideth his affairs with diſcretion.* 8. The frugal man his conqueſt is in that which hurteth not others, and rather by his own induſtry then others ſimplicity; It lyeth rather in his diligence and dexterity, then in his ſlight and cunning, in duty to ſatisfie conſcience, and not in ſin to raiſe a challenge. It is in a word, a following of riches with Gods bleſſing; ſeeking them both together, it being, *the bleſſing of the Lord which onely maketh rich*, Prov. 10. 21. *and he addeth no ſorrow therewith*; all other riches without this, have ſorrows multiplyed on them, 1 *Tim.* 6. 10. the good man, and truely frugal, *ſeeketh firſt the Kingdom of Heaven*, *Matth.* 6. 33. and *the one thing neceſſary*, and alloweth not himſelf to be cumbered about *many things*, as *Martha* was, *Luke* 10. 41. he chooſeth the right time and ſeaſon, and is not inordinately bent upon gathering, he knoweth *there is a time to ſcatter*, as well as *to gather*, as it is *Eccleſ.* 3. 6. He knoweth when to be liberal, and carrieth Charity along with him, and wrongeth it not.

Before we paſs this Command, we may conſider the puniſhment of the breach of it, and that in a threefold conſideration; 1. Before God (or in *foro poli*) and ſo there is no queſtion but it ſecludeth from the Kingdom of Heaven; the *covetous* and others are, 1 *Corinth.* 6. 10. particularly debarred, yea, it is a ſin which the

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Lord abhorreth, *Pſal.* 10. 3. 2. Conſider it in *foro eccleſiaſtico*, as to Church-diſcipline. and it ſeemeth by ſundry places of Scripture, that the *covetous* have been thus taken notice of, as 1 *Cor.* 5. 10, 11. &c. where the *covetous* are reckoned as contradiſtinct from *extortioners*, in which place we conceive that the Apoſtle doth mean a man, that in the main of his way hunteth after the world, although he be not chargeable with direct theft or oppreſſion, this he calleth, *Phil.* 3. 19. *minding of earthly things*: and *Col.* 3. 1. 2. *ſetting the affections on thoſe things which are on the earth*; which certainly may be much diſcovered by the ſtrain of a mans carriage, his devotedneſs, and addictedneſs to the world, the little time he doth beſtow upon Gods ſervice, his little uſefulneſs to others, as *Nabal* was to *David*, his ſordid niggardlineſs, that he can neither give to others, nor uſe himſelf what he poſſeſſeth, as it is *Eccleſ.* 6. 1. his being defective in other duties from that ground, his being in his way of living miſerable, much within his eſtate and ſtation, his taking advantage of every thing that may bring him gain, as of a trick of Law (and ſuch like) even when it is rigid as to anothers hurt, or like the man that is cruel againſt others, taking them by the throat, ſaying, *Pay me all that thou owe ſt*; diſtraining and diſtreſſing for little things, when he himſelf is not ſtrained, unmercifully treating others, when they are not able to ſtand out againſt him, as *Laban* did, in changing *Jacob's wages ten times*, *Gen.* 31. 41. and many ſuch characters are there, whereby the covetous may be tryed and diſcovered, as eſpecially when they come to juſtifie and defend, and continue in theſe forementioned unſeemly wayes of getting gain, and much more when unlawful ſhifts are uſed to gain by? It is like that in ſuch caſes covetous perſons have been eccleſiaſtically reprehended, or at leaſt, there hath been a *brotherly withdrawing from them* to put a *note* on them, as was put on *drunkards*, *extortioners* &c. as alſo 2 *Theſſ.* 3. 14. the Apoſtle commandeth theſe perſons, who were guilty of the oppoſit ſin of *Idleneſs*, to be marked with a *note* of ſhame.

And although it be hard to make out covetouſneſs in particulars, where there is no ſin in the matter; yet generally where there is a perſon that exceſſively is ſo, there will be both a common account of him to be ſuch in his dealing, by thoſe who can diſcern, and many complaints of all, almoſt againſt him, and a hard diſeſteem of him: From the grounds that have been touched on, it is ſomewhat evident that ſuch who generally are called, *neer*, *hard*, *rigid* men though they be not properly unhoneſt, are guilty of this ſin of covetouſneſs, and conſequently of the breach of this Command: But however, when covetouſneſs cometh to be ſcandalous, ſo as it may be made out, it falleth within the compaſs of the object of Church-diſcipline: and certainly ſeeing covetouſneſs, even when there is no direct theft or oppreſſion, is often ſo ſcandalous and offenſive; It would ſeem there muſt have been in the Apoſtles time ſome way to make it out, and that then upon ſuch certain evidence of the ſcandal, brethren have ſpoken one to another about it, in which admonition if they did not acquieſs, it proceeded further, and at leaſt private Chriſtians were to ſhun the familiar company of ſuch for their ſhame, who thus walked diſorderly, by purſuing and gathering riches too eagerly, as well as of others, who fell into the contrary ſin of *negligence* and *idleneſs*, 2 *Theſſ.* 3. 14.

As to the 3. Conſideration of the puniſhment of theft, what it may be in the

Civil

Civil Courts of men, or by the Magistrate, we will not insist here without our sphear and line: But to speak here a little to the punishment of direct and plain theft, which is that commonly noticed and punished among men, certainly *Blasphemy*, *Adultery*, and such other sins are in themselves at least no less, if not more capittal then this: And those who have observed the Laws and Customs of Nations affert, That in no place generally theft was punished with death, till *Draco*, that bloody prince (whose Laws were written in blood) did it; certainly the Politick or Judicial Laws of *Moses* were for tenderness, as conscientious, for equity, as just, and for wisdom, as profitable, Laws to the Common-wealth, as ever any since were, or could be, being immediately Divine, yet find we not death ordained by them to be inflicted upon it, but restitution to be made double, four fold, or five fold, according as the thing was in worth, and as the neighbour was prejudged by the taking it away, *Exod.* 22. 1, 2. It is true, if the man had nothing, then was he to be sold for his theft, to make up his neighbours loss, *Exod.* 22. 3. And if in the night one had been smitten digging through a house, it was not to be accounted murther: If I say, it was in the night, or before Sun-rising, because that by these circumstances it became a violation of mens common security, and the design of such an atrocious attempt might be presumed to be against the life or person of men: And upon this ground, such Robbers as break the publick peace, that men through fear of them cannot travel, go about their affairs, or live at home; or whose robbery doth carry direct hazard to mens lives with it, these upon that account are worthy of death; but not so much for sinning against this Command as against the sixth; the Reason is, because there is no proportion betwixt a mans wronging another in his goods, and the losing of his life, and in justice, where circumstances do not highly aggredge the crime, and bring it under some other consideration, there should be a proportionableness betwixt the crime or hurt done, and the punishment and retribution thereof, as *eye for eye, hand for hand, &c.* otherwayes it were better and more safe to thrust out a mans eye, then to steal his horse or sheep. Hence it is that there was no restitution in the Law to be made for what marr'd life, but the person thus offending was to be punished *lege talionis*, but in other things it was not so.

It now remaineth that we should speak somewhat of *Usury*; concerning which, as there are many words spent in dispute, so no question there are many sins in practise by custom the name of *Usury* is become odious, and may be taken for *unlawful gain, gotten by the meer loan of money*, and in that case the Scripture being so clear, there is no place left for questioning of its sinfulness.

If we abstract from the word, and consider the thing in it self, *viz.* if it be lawful for the meer loan of money to compact for some advantage, it will be another question; And here indeed, in respect of mens corruptions, who can keep no bounds, there is great hazard of miscarrying: yet we conceive, in answer to it, there are two extreams to be shunned, so that we can neither say that simply it is lawful in all cases, nor simply unlawful; Not simply lawful, because there is some such sin committed, directly condemned in the Law, *Exod.* 22. 25. *Deut.* 23. 19. Nor simply unlawful, so as in no case it is to be allowed; for suppose one that is unable to labour, have only some money, and no land or other visible estate; or suppose men to have Orphan-childrens means committed to them; may not the

person, or the tutors of these children lend the money to such as are able to improve it to make gain by it, and receive some proportionable advantage for the loan of it: we conceive no ground can altogether condemn it as contrary either to the rules of equity or charity.

It is not contrary to the rules of equity, that when one is forsaken benefited by the estate of another, that the person whose the estate is, should proportionably share of that benefit, which without him sold his money, the other had not reaped: Nor is it contrary to the rules of *charity*, for although Charity commands us to lend for our neighbours *necessity*, yet not for *luxury*: and the enriching of him; and it would seem strange that a man, having nothing but money, should be obliged to lend it freely to rich men, who making conquest thereby, should reap the benefit, and yet be get nothing. The law of equity: *That we should do to others, as we would have them do to us*, will not infer, but that if a man by possessing another mans money, did either make conquest of so much rent by it, or did obtain so much, which otherwayes he could not do, he is obliged to make the lender proportionable sharer with him of the gain: for it is hard to say, that a man might buy such a piece of land with my money from another, and in buying of it gain so much, and yet by letting him keep both my money and the land, I be warranted to ask nothing at all. Sure, were I the borrower and buyer, I should think otherwayes, and judge it equitable, that the lender should be a partaker of the profits arising, in some respect, from his own money.

If we will consider this of *Usury* a little further, we will find, 1. That all the Commands strike against the injury of exacting it from an object of mercy, such as the *poor brother*, or even a *poor stranger*; for in this case our money is to be lent freely, and sometimes we are obliged to give it freely, and neither to look for stock nor annual, as we may see Luke 6. 34, 35. &c. Moreover, as the Command is not to exact *usury from the poor brother*, so it commandeth also, *not to exact in all debts*, *Deut.* 15. 1, 2, 3. from him when he is poor, yet none I suppose, will argue from that, that no man might ask his own, even the principal sum from others, when they are able to pay it.

2. The Lord allowed gain of lent money to be taken *from strangers*, *Deut.* 23. 20 and yet it cannot be said that he did allow them any thing towards strangers, which is in it self contrary to the Moral Law or light of Nature, or which is sinful in it self. It is true, as to *poor strangers*, God made one Law for his people and for them; *Lev.* 25. 35. 36 and further he injoyned that the stranger should not be oppressed amongst them almost every where, and therefore this other allowing the taking of *usury* from strangers, if rich is the more binding.

But to speak to this point a little more distinctly, I suppose that something commanded in it may be found peculiar to the Estate and Common-wealth of *Israel*, and therefore referrable to that part of the Divine Law which is commonly called Judicial, and in its direct authority only intended by the Lord for that people, and something common to all men, as flowing from the principles of equity and charity, held forth in the eighth Command; that which I conceive to be common, is the rule given for lending to the poor, which therefore we see is made binding by the Law of God, both toward an Israelite and a Stranger, and doth certainly import that we should lend to such freely, without regard to our own profit, and

only

only for their supply and relief in charity, permitting a free use of our money; and as for the security of our repayment, minding it with that fair temper of equity and moderation, which we our selves would expect if necessitated to borrow: Besides, the rule should also influence our continuing and manner of exacting the debt; that all be done without rigour, and with that goodness, that even the loss of the principal, if so it should fall out, should be no grudge or disappointment. But the thing which I take to be peculiar to that people, is, that I think the trade of lending, or lending for profit, was absolutely to them prohibited among themselves, which is clear from *Deut.* 23. 19. and the distinction there made betwixt an Israelite, from whom usury might not be taken, and a Stranger from whom profit is permitted. And the reasons of this Command might not only be the better prevention of rigorous loaning and exacting, the stirring up of all to honest and diligent labour (from which the hope of borrowing, as well as the profit of lending doth often keep back) and other such considerations too much neglected in all States and Polities, but also it might flow from other things particular in their condition, such as the equal distribution of their Land, secured to perpetuity by the recourse of their jubilees, and it may be that the riches and conveniency of its situation for forreign traffique, with something peculiar in the rigid and covetous temper of that people, might also have occasioned this precept; certain it is, that this prohibition of the trade of loaning, and that Statute of the Seventh year of Release, have a manifest consonancy. But as to us, and all other people, to whom the Lord hath not so commanded, and who are closely under another polity, and in many other different circumstances, I do not see why this loaning for profit in a righteous and equitable manner, should be accounted prohibit, and because that loaning of money for profit, and taking of profit for money in other forms of bargaining, are of their own nature very like, and by use much confounded: We shall speak to both, what may be pertinent and edifying, without observing any more curious then useful distinctions; and it is known that the *Schoolmen* from *equity* grant, that in some cases a man may make gain by lending his money; As 1. when it is *lucrum cessans* to him, that is, when by such a loan he prejudgeth himself of some benefit he might make by it: 2. When there is *damnum emergens*, or any loss accrueth to him by it; Or 3. when his money proveth so much more useful at such a time to such a person, but it is to be estimate according to its present circumstantiate case; 4. They suppose one to advance the money before he actually receive the thing which he hath bought or purchased, and to this case they allow that the seller, in respect of his retention of the fruits, get a smaller price, and less advantage; or suppose the seller to lye out of his money so long after delivery of the thing sold, and they allow him to take the more; and what is that, but taking so much for want of their money? Again, some of them dispute, that though money in it self be not apt to increase (which is their great argument) yet considered as the instrument of trade and mean of negotiation, it is as apt to increase more money, as corn sown is to grow to a greater increase.

4. It is not for naught that our Lord useth the parable of the *talents*, wherein certainly he intendeth no unlawful way of trading, but that which was commendable in its proper circumstances.

5. In matter of communicating and charity, the Apostle requireth an *equality*, 2 Cor. 8. 13, 14. and that one should not be burthened and another free: Now suppose one of a lesser estate to have only money, shall he be obliged to the pinching and burthening of himself to lend more, and that freely (upon the account of charity, for there is no other meant here) then a man of a greater estate is, because he hath it not in money, where is the equality?

6. Right reason agreeable to Scripture will clear this; suppose one gives another so much land for so much money, and the buyer desires to retain a part of the money, shall the seller be incapacitated to receive now any thing less of his estate when in money, then formerly when it was in land? Is it not still his estate and of the same value? and therefore may it not yield that same equivalent by moderate usury or interest?

7. If it were absolutely denyed, then these absurdities would follow, 1. That some estates would be useless to their masters or owners, and others not: 2. That some, for instance, *Ministers*, *Orphans*, and persons unable for trade, should be incapacitated to make any use of their estates, or any provision for their families meerly on this account, because either they are in such stations, or have their estates in such a condition: 3. Then should one get no payment of money, no not the principal, suppose the person owing could not repay the principal without selling some part of his estate (seeing we ought not to seek in the *principal debt* more then its *increase* to his hurt) because then (according to their principles) we continued not to lend freely. Then we ought not to turn our estate from money to land, because in doing so we disinable our selves to lend freely. Then also there needed not, nay, there ought not to be any selling of land or buying amongst neighbours (as in some respect it was not amongst the *Jews*, but to the year of Jubilee) because 1. If men get money freely, they might still, and no doubt would still keep their estates, and not pay their debts: 2. If men could not take any increase for money it self, then could not a man buy another mans possession, which can yield him afterwards that same principal sum, and also yearly so much more, for this doth infer an increase also: And beside, if this did hold true, then what rule were to be kept in lending? If it be said *charity*, that is granted, but so long as a mans estate is better then mine, can any say I am in charity obliged to give him, or lend him, and get nothing again? If any say *equity* should be the rule; none will say it is equity the borrower should possess his own estate, and mine also, and give nothing to me, when by my loan benefit accrueth to him: And if one may give money for land, and then exact rent, why may not one give that same money to another, and suffer him to possess the land bought with it, and expect so much rent from him? when he accounteth the having of the money at such a rate of increase and benefit, the land, possibly in his account, being beyond the rent or the worth of that money: And if there could not be any interest taken, men should never, nor could never expect borrowing or lending for furthering their profit, but for meer necessity, and by that means the great benefit of humane trading would be interrupted.

Add that men are called to equity and charity, not so much according to the quality of their estates, as to the quantity or value, that there may be an equality. And if a man that hath money be obliged to lend freely, is not a man that hath land

obliged

obliged to sell it, that he also may be in a capacity to do it? Certainly when necessity so requireth, he is obliged to give, although he should sell his land for that end. And considering that money is so useful (for it *answereth all things*, as *Solomon* saith *Eccles.* 10. 19.) and that in reason it cannot be supposed that a thrifty and frugal man will have a sum any considerable time, but either by trading or buying land, or other wayes, he shall benefit himself by it, there is no such reason to cry out on the iniquity of this simply considered; yea, considering that some have money, others have access to improve it, which they have not by dexterity, health, occupation, &c. yet wanting money, the exercise of all these is impeded, it would seem that if the money of the one make the skill of another profitable to him, that then the dexterity of that man should make the others money profitable to both, according to the due proportion; so that as the one could not use the others labour without him, so neither the other his money, that so there might be equality.

It is questioned mainly, if one may covenant or contract for so much liquidat increase of his lent money; (seeing some will say, if one will bide the hazard of anothers trade there is no question) and how much this may be?

Answ. That there may be such a contracting and covenanting cannot be questioned, more then it can be in selling land or houses (though the money lent may possibly be trusted to the borrower, without any antecedent, contract, or covenant, and the increase thereafter proportioned to the gain of the borrower) it is true that this would be moderated, and within the gain that otherwise with hazard might be expected, because the lender is free of hazard, and we conceive the *How much* may by these rules be tryed.

1. A man may covenant for as much as by a free bargain his money would otherwise yield him; as suppose one by bestowing that sum on land, would with as much certainty as can be in such matters, obtain so much land-rent, why may he not let his money for that, seeing it can be no filthy or dishonest gain; that being properly *Usury*, that by lending gaineth inordinately, or more then lawfully, otherwise it might or would, and that to anothers prejudice.

2. If the party borrower hath certain gain by it, for instance, if he do purchase so much more rent, or if he be inabled to retain so much unsold, which without that money he could not do, he looseth nothing.

3. When a man may without extraordinary sagacity or pains by trading, compass and make more gain then the proportion he payeth for the loan amounteth to, so that to make it certain he hath the hazard of so much more: Thus the taking of five or six in the hundred *per annum* hath never been accounted *Usury*, because any thrifty and frugal man may increase it to more in a years space. As *Exod.* 21. 19. there is a compensation to be given for time, which certainly must be so much as may be thought the loss of that time hath prejudged the other of, or what in reason it might be thought he would have advantaged himself if he had had that time; the one goeth upon the ground of *lucrum cessans* (which School-men grant) the other of *damnum emergens*.

But certainly the fault is much oftner and more ordinarily in the other extremity in taking *too much*, as the frequent reproofs of the Prophets, and the little conscience that is every way made of it, make evident: We would therefore take

the pleaded for allowance, with these cautions. 1. That the gain never be beyond the allowed increase by the Law, we may, and sometimes should be below, at within it, but never above or without it. Yea, 2. the rules of charity and equity are not to be broken as they are, when either the poor are not let unto for the supply of their necessity, or only on the same terms with the rich, this is against the Law, *Exod.* 22. *Deut.* 15. and what the Lord saith, *Luke* 6. 34. 35. commanding to lend without expectation of any thing, when the borrowers case calleth for it. 3. No increase would be exacted from them that neither gain by increasing or retaining their own portion, but when what is gained is employed for their necessary sustentation; or when without their desire, and not by negligence, they are put to straits, or cannot command their own, or their own is but little, and will not bear their giving of increase, and sustain themselves too, in this case it is *Skin for skin and bread*, nothing is to be exacted, as it is *Deut.* 23. 4. Folks would not so empty their hands by lending to rich Folks all, (if they may spare any) as to be incapacitated to lend freely to the poor, for so men may frustrate the great end of this Command, and fail against the rules of Charity. 5. There is unlawful *Usury*, and to be guarded against, when men consider not what use the borrower maketh of money, how he debaucheth and spendeth it, if so be their increase be sure; or consider not if by emergent providences the borrower, without his own fault, lost much; for equity saith that consideration ought to be here, and we should not be swayed only by our own gain. 6. Folks would not make a trade of this ordinarily (which is but for necessity) either to inrich themselves, or to keep themselves idle, and to prejudge lawful Callings; It would be either when anothers necessity calleth for it, or our inability other ways to trade, warranteth it, as if it be by weakness, or under-age, and the like, as is that of Orphans, Widows, Ministers, and others, who by their stations are kept up from other tradings, and yet allowed to provide for their families; who may other-wayes do, may not, cannot so plead for exception. 7. Folks would be swayed to lend or not lend, not according to their own security onely, but also according to the borrowers necessity, and their own duty, as the Lords Word, *Luke* 6. 35. plainly holds forth.

The Ninth Command

Exodus 20. 16. *Thou shalt not bear false witness against thy Neighbour.*

THe Lord having in the fore-going Commands directed us how to walk with others in reference to their *honour*, *life*, *chastity*, and *estate*: Now because men and humane Societies are greatly concerned in the observing of truth and ingenuity, he cometh in this Command to direct us how to be tender of this, that by us our Neighbour be not wronged in this respect: but that on the contrary all means may be used to preserve truth for his good, to prevent what may load his name, and to remove what lyeth on it. The scope of it is the preservation of verity and ingenuity amongst men, Colos. 3. 9. *Lye not one to another*, Ephes. 4. 25. *Speak every man the truth, &c.* and vers. 15. *Speak the truth in love*; because if otherwayes spoken, it is contrary to the scope of this Command, which is the preserva-

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tion of our Neighbours name from a principle of love: The sin forbidden here is expressed *by false witness bearing*, which is especially before Judges, because that is the most palpable proof or act of reviling and disgrace, under which (as in other Commands) all the lesser are forbidden.

Although there be many forms of sins in words, whereby we wrong others, yet we think they are not all to be reduced to this Command, for injurious and angry words belong to the sixth Command, and filthy words to the seventh; but we take in here such words as are contrary to truth, and fall especially under *lying* or wronging of our Neighbours name: Now truth being an equality or conformity of mens words to the thing they speak, as it is indeed, and in it self: And lying being opposite thereto, we may consider it two wayes. 1. In reference to a mans mind, that is, that he speak as he thinketh in his heart, as it is *Psalm* 15. 2. This is the first rule whereby lying is discerned, if our speech be not answerable to the inward conception which it pretendeth to express, and this is that which they call *formale mendacium*, or a formal lye, which is an expressing of a thing otherwayes then we think it to be, with a purpose to deceive. Then 2. there must be a conformity in this conception to the thing it self, and so men must be careful to have their thoughts of things suitable to the things themselves, that they may the more safely express them, and thus when there is a disconformity between mens words and the thing they seem to express, it is that which they call *materiale mendacium*, or a material lye, and a breach of this Command that requireth truth in mens words, both as to matter and manner.

That we may sum up this Command (which is broad) into some few particulars, we may consider it first, as it is broken, 1. in the heart, 2. in the gesture, 3. in writ, 4. in word.

First, in heart a man may fail. 1. By suspecting others injustly, this is called *evil surmising*, 1 *Tim.* 6. 4. or as it is in the original, *evil suspition*; which is when men are suspected of some evil without ground, as *Potiphar* suspected *Joseph*, or it is jealousy, when this suspition is mixed with fear of prejudice to some interest we love, so *Herod* was jealous when Christ was born, and the neighbouring Kings when *Jerusalem* was a building. There is, I grant, a right suspition, such as *Solomon* had of *Adonijah*, and wherein *Gedaliah* failed, in not crediting *Johananans* information anent *Ismaels* conspiracy against his life. 2. By rash judging and unjust concluding concerning a mans *state*, as *Jobs* friends did; or his *actions*, as *Eli* did of *Hannah*, saying that *she was drunk*, because of the moving of her lips; or his *end*, as the *Corinthians* did of *Paul*, when he took wages, they said it was *covetousness*, and when he took not, they said it was *want of love*, see *Rom.* 14. 4. and 2 *Corinth.* 11. 4, &c. 3. By *hasty judging*, too soon passing sentence in our mind from some seeming evidence of that which is only in the heart, and not in the outward practise, this is but to judge before the time, and hastily, *Matth.* 7. 1. 4. These is *light judging*, laying the weight of conclusions upon arguments or mildes that will not bear it, as *Jobs* friends did, and as the *Barbarians* suspected *Paul*, when they saw the Viper on his hand, to be a murtherer, *Acts* 28. 4. Thus the King *Ahasuerus* trusted *Hamans* calumny of the *Jews* too soon. 5. The breach of this Command in the heart may be when suspicion of our neighbours failing is kept up, and means not used to be satisfied about it, contrary to that *Matth.* 18. 15. *If thy brother offend thee, &c.*

and

and when we seek not to be satisfied, but rest on presumptions, when they seem probable.

Secondly, in *gesture* this Command may be broken, by nodding, winking, or such like (and even sometimes by silence) when these import in our accustomed way some tacite sinistrous insinuation, especially when either they are purposed for that end, or when others are known to mistake because of them, and we suffer them to continue under this mistake.

Thirdly, by *writing* this Command may be broken, as *Ezra* 5. 6. *Neh.* 6. 5. where calumniating Libels are written, and sent by their enemies against the *Jews* and *Nehemiah*; in which respect many fail in these dayes.

Fourthly, but *words* are most properly the seat wherein this sin is subjected, whether they be only or meerly words, or also put in writing, because in these our conformity or disconformity to truth doth most appear.

2. Lies are commonly divided into three sorts, according to their ends: 1. There is *mendacium perniciosum*, a malicious or pernicious lye when it is hurtful to another, and so designed, as were the lies of those that bare witness against *Christ* and of *Ziba* against *Mephibosheth*. 2. There is *officiosum mendacium*, or an officious lye, when it is for a good end, such was the Midwives lye, *Exod.* 1. 9. thus the denying of a thing to be, even when the granting of it would infer hurt and damage to another, is contrary to truth, and we ought not to do evil that good may come of it, and it overturneth the end for which speaking was appointed, when we declare a thing otherwayes then we know or think it to be; and as no man can lye for himself for his own safety, so can he not for anothers; thus to lye even for God is a fault, and accounted to be talking deceitfully and wickedly for him, when to keep off what we account dishonourable to him, we will affert that he may, or may not do such a thing, when yet the contrary is true, *Job* 13. 4. 7. 3. There is *jocosum mendacium*, when it is for sport to make others laugh and be merry, which being sinful in it self can be no matter of lawful sport to make others laugh. 4. We may add one more, and that is *mendacium temerarium*, when men lye and have no end before them, but through inadvertency and customary looseness, speak otherwayes then the thing is, this is called the *way of lying*, *Psal.* 119. 29. and is certainly sinful; as when they told *David* when *Amnon* was killed, *that all the Kings sons were killed*, being too hasty in concluding before they had tryed.

3. Consider lyes or untruths, either in things *doctrinal*, or *in matters of fact*: In things *doctrinal*, so false Teachers and their followers are guilty, who teach and believe lies, so such Teachers are said, 1 *Tim.* 4. 2 *to speak lyes*, and so when they foretel vain events, this is a high degree of lewd lying on the Lord, to say he meaneth or sayeth another thing then ever he thought, or then ever came into his heart, and to pretend a commission from him when he giveth no such commission. In *matters of fact*, men are guilty when things are said to be done when they are not done, or otherwayes done then they are done indeed.

4. We may consider this sin in more practise, either in reference to God, so hypocrisie and unanswerableness to our profession is lying, *Psal.* 78. 36. and *Isa.* 29. 13. or we may consider it as betwixt man and man, which is more properly the scope here: Again, we may consider the wronging of a man three wayes, 1. By *false reports*, speaking what is indeed untruth; 2. By *vain reports*, which tend

mind to his shame; so Deut. 5. 20. this Command is repeated in these words, *Thou shalt not take up any witness* (as it is in the original) *against thy neighbour.* 3. When the reports are malicious, whether they be true or false, and intended for that end, that our neighbour may lose his good name. Further, consider it in reference to the person guilty, either as he is 1. the raiser or carrier of a tale, true or false; yet tending to the prejudice of his neighbour; thus he is the maker of a lye: or 2. as he is a hearer or receiver of tales, *Prov.* 17. 4. Thus he is to lying as a receiver is to theft, and would not men hear tales, few would carry them, whereas when men will hearken to lyes, especially great men, all their servants ordinarily become wicked tale-bearers and whisperers: or 3. as he is the sufferer (albeit he be not the venter) of a lying tale to pass on his neighbour, (so he loveth a lye, as it is *Revel.* 22. 8.) or but faintly purgeth him of it, but letteth it either lye on him, or possibly taketh it up and repeateth it again, which is condemned, *Psalm* 15. 3. where a man that taketh up an evil report of his neighbour, even when others possibly have laid it down, is looked upon as a person who shall never dwell with God: Thus one inventeth a lye, another venteth and outeth it, and a third reserveth it, like coyners, spreaders and reserters of false money; for, that one said such a thing, will not warrant our repeating of it again.

5. We may consider wrongs done to our Neighbour by words, as unjust and without all ground, and so a lye is a *calumny*, as was that of *Ziba*, made of his Master *Mephibosheth*, this is in Latin *calumnia*: or when there is ground, yet when they are spoken to his prejudice, this is *contumia*, if especially in this they suffer for the truths sake; or, if after repentance, former faults be cast up to a person, as if one should have called *Paul* a blasphemer, shall even after his conversion and repentance, of this was *Shimei* guilty by railing on *David*.

6. Both these sorts of lyes are either spoken or received, and not afterward rejected, as *David* too hastily received that false report made of *Mephibosheth* by his servant *Ziba*, and thinking it not unlikely, because the reporter made it seem to be so, did therefore conclude it was truth, and did not reject it afterwards; or when at first received, yet after upon better information it is rejected.

7. Again, this wronging of our neighbour by words is either of him when absent, and this is *backbiting*, which often is done under pretence of much respect (that the report may stick the faster) in such like words as these; *Here one I wish well, and should be loath to have him evil reported of, but this is too evident, this is the truth*, &c. this is *susurrare*, to whisper. Or, it is of him when present, so it is a *reproach* and *indignity*, or *upbraiding*.

8. Again, this *backbiting* and *reproaching* is either direct, so that men may easily know we hate such persons, or it is indirect, granting somewhat to his commendation, and using such prefaces as in shew bear out much love, but are purposely designed to make the wound given by the tongue the deeper, such persons are as *butter in their words*, but as *sharp swords in their hearts*, this is that *dissembling love* which *David* complaineth of.

9. Sometimes this reproaching and slandering of our Neighbour is out of spleen against him, and is malicious; sometimes out of envy to raise and exalt ones self on the ruines of another (this is *grassari in famam proximi*) sometimes it is out of design, thereby to insinuate upon them whom we speak unto, as to signifie our freedom unto them, to please them, or praise them, by crying down another, that is to serve the itching humour of such who love the praise of others; when it may be we know no faults of those we speak to, yet never open our mouth to them of one of these, nor are we free with them anent them if the things be true.

10. We may break this Command by ſpeaking truth, 1. For an evil end, as *Doeg* did *Pſal.* 52. 2. 2. by telling ſomething that is truth out of revenge. 3. When it is done without diſcretion, ſo it ſhameth more then edifieth. Chriſts word is, *Matth.* 18. 15. *Tell him his fault between thee and him alone*; and we on the contrary make it an upcaſt to him, this certainly is not right. 4. When it is mincèd, and all not told, which if told might alleviate; or conſtrued and wreſted to a wrong end, as did the witneſſes who depoſed againſt Chriſt.

11. We may break this Command, and fall in the extremity of ſpeaking too much good of, or to, our neighbour, as well as by ſpeaking evil of him, if the good be not true; and here comethin, 1. exceſſive and raſh praiſing and commending of one, 1. beyond what is due, 2. beyond what we do to others of as much worth, this is *reſpect of perſons*; 3. beyond what diſcretion alloweth, as when it may be hurtful to awaken envy in others, or pride in them who are thus prailed: 2. praiſing inordinately, that is before a mans ſelf, or to gain his affection, and that poſſibly more then when he is abſent and heareth not; much more is it to be blamed when ſpoken groundleſly, this is *flattery*, a moſt baſe evil, which is exceedingly hurtful and prejudicial to humane Societies, yet exceeding delightful to the flattered: 3. we fall in this extremity, when our neighbour is juſtified or defended, or excuſed by us in more or leſs when it ſhould not be.

12. Under this ſin forbidden in the Command, cometh in all *equivocating ſpeeches*, whether it be by *equivocation*, when the thing is doubtfully and ambiguouſly expreſſed; or by *mental reſervation*, a trick whereby the groſſeſt lyes may be juſtified, and which is plainly averſive of all truth in ſpeaking, when the ſentence is but half expreſſed; as ſuppoſe one ſhould ask a Romiſh Prieſt, *Art thou a Prieſt?* and he ſhould anſwer, *I am no Prieſt*; referring this in his mind, *I am no Prieſt of Baal*: for by giving or expreſſing the anſwer ſo, an untruth and cheat is left upon the asker, and the anſwer ſo conceived doth not quadrat with the queſtion as it ought to do, if a man would evite lying.

13 This falſhood may be conſidered with reference to things we ſpeak of, as in buying or ſelling, when we call a thing better or worſe then it is indeed, or then we think it to be; ah! how much lying is there every day this way with many.

14 Under this ſin forbidden in this Command are comprehended, 1. *railing*, 2. *whiſpering*, 3. *tale-bearing* (ſpoken of before,) 4. the *tatling of baſie bodies*, that know not how to inſinuate themſelves with others, or paſs time with them but by telling ſome ill tale of another; 5. *prevarication*, which is the ſin of perſons who are unconſtant, whoſe words goe not all a like, ſaying and unſaying; ſaying now this way, and then another way, of the ſame thing, their words claſhing together, and they not conſiſting with themſelves.

15. Conſider falſhood or falſe-witneſs-bearing, as it inferreth breach of promiſe, which is forbidden, *Pſal.* 15. 4. when one performeth not what he promiſeth, or promiſeth that which he intendeth not to perform, which is deceit and falſhood.

16 As we may ſin in ſpeaking againſt others ſo we may in reſpect of our ſelves many wayes: 1. When we give occaſion to others to ſpeak evil of us, 1. *Cor.* 6. 2 *Cor.* 6. 3. 2. When we are not careful to entertain and maintain a good name, and

and by suitable wayes to wipe away what may mar the same: It is generally observed, that while men have a good name, they are desirous and careful to keep it, and when they have lost it, they grow careless of it; we ought not to be prodigal of our names more then of our lives or estates, for the loss of them incapacitateth us much to edifie others. 3. When we vainly boast of our selves, and set forth our own praise, that is, as if a man should eat too much honey, *Prov.* 25. 27. 4. When we will not confess a fault, but either deny, excuse, or extenuate it; this *Joshua* exhorteth *Achan* to eschew. 5. When we say that things are worse with us then indeed they are, and deny it may be even in reference to our spiritual condition, somewhat of Gods goodness to us, and so lye against the Holy Ghost. 6. When we are too ready to entertain good reports of our selves, and to be flattered, there is (if to any thing) an open door to this in us; and as the Heathen *Stoick* said, *Blanditiæ cum excludantur placent*, so may it be ordinarily seen that men will seemingly reject what they delight should be insisted in; there is in us so much self-love, that we think some way, that men in commending us, do what is their duty, therefore we often think them good folk because they do so, and men that do not commend us we respect them not, or but little or at least less then we do others; because we think they are behind in a duty by not doing so, and which is very sad, and much to be lamented, few things do lead us to love or hate, commend or discommend (and that as we think not without ground) more then this, that men do love and commend, or not love and commend us.

17. We also may by withholding a testimony to the truth, & by not clearing of another when it is in our power to do it, be guilty of this sin.

More especially is forbidden here publick *lying* and wronging of another *judicially*, either in his person, name, or estate, and that 1. By the *Judge*, when he passeth sentence, either rashly, before he heareth the matter, and searcheth it out, which he disclaimeth, asserting the contrary of himself, *Job* 29. 16. or ignorantly, or perversly for corrupt ends, as being bribed so to it, or otherwayes. 2. By the *Recorder*, writing grievous things, *Isa.* 10. 1. or making a clause in a decree, sentence, or writ, more favourable to one, and more prejudicial to another then was intended. 3. By the *Witness*, who either conceal truth, or expresse it ambiguously, or refuse to testifie, or affert what is not true. 4. By the *Advocat*, by undertaking to defend or pursue what righteously he cannot; or by hiding from his Client that which he knoweth will prejudge his cause; or by denying it when he is asked about it; or by not bringing the best defences he hath. And as to the first point here about *Advocates*, it is to be regretted (as a great Divine in the Neighbour-Church hath most pathetically, according to his manner, lately done) as a sad matter, that any known unrighteous Cause should have a professed Christian in the face of a Christian Judicatory, to defend it; but incomparably more sad, that almost every unjust Cause should find a Patron; and that no wicked enormous malicious person should be more ready to do wrong, then some Lawyers to defend him for a (dear bought) fee! I speak not here of intricate intricate cases of great difficulty; nor yet of excusing a cause bad in the main from unjust aggravations but (save that grave saying) what money will have men to plead for injustice, and to use their wits to defend the unrighteous; and to put the Cause, and vex him with delayes for the advantage of their unrighteous Clyents, I would

not have the conscience of such for all their gains, nor their account to make for all the World: God is the great Patron of innocence, and the pleader of every righteous Cause: and he that will be so bold as to plead against him, had need of a large fee to save him harmless. 5. By the *Accuser* or *Pursuer*, when unjustly he seeketh what doth not belong unto him, or chargeth another with what he should not, or justly cannot. 6. By the *Defender*, when he denyeth what he knoweth, or misconceiveth it, &c. And by all of them, when business is delayed and protracted through their respective accession to it, as well as when justice is more manifestly wronged; this is the end of *Jethro* advice to *Moses*, *Exod.* 18. 23. that the people may return home, being quickly, and with all convenient diligence dispatched; which, to their great loss and prejudice many wayes, the unnecessary lengthening of Processes obstructeth, and maketh Law and Lawyers appointed for the ease and relief of the people, to be a grievous and vexatious burthen to them; for which men in these stations and capacities will have much to answer to God, the righteous Judge of all the Earth, when they shall be arraigned before his terrible Tribunal, where there will be no need of leading witnesses to prove the guilt, since every mans conscience will be in place of a thousand witnesses, neither will the nimblest wit, the eloquentest tongue, the finest and smoothest pen of the most able *Lawyer*, *Judge*, *Advocate*, *Notary* or *Litigant* that shall be found guilty there, be able to fetch himself fair off. O! then all the fig-leaves of their fairest and most flourishing, but really frivolous pretences, wherewith they palliate themselves, will be instantly blown away by the breath of that Judges mouth, and so be utterly unable to cover the shame of their nakedness in the manifold breaches of this Command; then the greatest stretches of Wit, and highest strains of Eloquence made use of to the prejudice of truth and justice, will be found and pronounced to be poor, silly, and childish wiles, yea, very fooleries and bablings; after which, they will not speak again, but laying their hands on their mouths, eternally keep silence; It will therefore be the wisdom and advantage of the guilty in time to take with it, and resolving to do so no more, to betake themselves, for the pardon of it, to that Advocate with the Father, even Jesus the Righteous, who throughly pleadeth, and without all peradventure or possibility of loosing it, doth always carry the Cause he undertaketh to plead.

In sum, that which in this Command in its positive part is levelled at as the scope thereof, is the preserving and promoting of truth, honest simplicity and ingenuity amongst men; a sincerely and cordially loving regard to the repute and good name of one another; and a sweet inward contentation, joyful satisfaction and complacency of heart therein; with a suitable love to, and care for our own good name.

The Tenth Commandment.

Exodus 20. 17. *Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy Neighbours.*

UNto all the other Commands the Lord hath subjoyned this, for mans humbling and deep abasement in his sight, and it reacheth further in them all of them, being

(as the words bear) not about any *new object*, (for it is concerning *wife*, *house*, &c.) but about a *new way* of acting in reference to that object, and condemning directly a sin, not so condemned in any other of the fore-going five Commandments, so that it also seems to be added to the other as a full and more clear explication of that spiritual obedience that is required in all the rest.

In it we have to consider, 1. the act, 2. the object: The act is not to *covet*, the Apostle expresseth it, Rom. 7. 7. *Thou shalt not lust*, which implyeth an inordinateness in the heart, as being dissatisfied with what it hath, and so the positive part is contentment and satisfaction with a mans own lot, Hebr. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have*: so that whatsoever motion is inconsistent with contentment, and inordinately desireth or tendeth to a change of our condition, falleth in as condemned here.

The object is instanced in some particulars generally set down, such as our *Neighbours house*, *his wife*, then *his servants*, &c. under which (as the general following cleareth) are comprehended all that concerneth him, his place and credit, or any thing that relateth to any of the former Commands.

Thou shalt not grieve that he is well, nor aim at his hurt, nor be discontent that thy own lot seemeth not so good. And as for the reason why this Command is added, its scope holdeth it forth, which seemeth to be this, I not onely require you (as if the Lord had said) not to steal from him, and not to let your mind run loose in coveting what is his, as in the eighth Command, not only to abstain from Adultery or determined Lust in the heart, as in the seventh Command, and not onely the abstaining from wronging of his life, as in the sixth Command, and of his name that way spoken of in the ninth Command, or wronging of them that are in place and power by such heart lusts in us as are forbidden in the fifth Command; but I require such holiness that there be not any inordinate lust or motion entertained, nor having a being in the heart, although it never get *consent*, but on the contrary, that in reference to all these Commands in your carriage towards your Neighbour, there be in you a full contentation with the lot that God hath carved out to you; without the least inordinate motion or inclination to the contrary, which may either be inconsistent with love to him, or with contentment and a right composure of spirit in your selves.

From this we may see that this Command is unreasonably and unjustly divided by *Papists* into two Commands, the one relating to the Neighbours *house*, the other to his *wife*, and what followeth: For, 1. this concupiscence or lust looketh not onely to the seventh and eighth, but to the fifth and sixth, and ninth Commands, there being an inordinate affection towards thy Neighbours life and honour, or estimation also; and it is instanced in these two, because they are more discernible and common: This then sheweth that God taketh in this inordinateness of the heart, under one Command, in reference to whatsoever object it be, (otherwayes we behoved to say that either the Commands are defective, or that there is no such inordinateness to other objects of other Commands (which is absurd) or by the same reason we must multiply commands for them also, which yet the adversaries themselves do not. 2. The Apostle, *Rom.* 7. 7. comprehendeth all inordinateness of heart towards whatsoever object it be in that Command, *Thou shalt not lust*, which is, as *Thou shalt not desire his wife*, so nothing *else that is thy Neighbours*. 3. The inverting the order which is here, in *Deut.* 5. 21. where the *wife* is put first, not the *house*, sheweth that the Command is one, otherwayes what is ninth in the one would be tenth in the other, and con-

contrarily, and so the order of these *ten words* (as they are called by the Lord) would be confounded. But the great thing we are mainly to inquire into, is the meaning of this Command; in which Papists being loath to acknowledge corrupt natures case to be so desperate as it is, and designing to maintain perfection of inherent righteousness and justification by works, do make this sin of Lust, forbidden in this Command, a very general thing, and all of us ordinarily are apt to think light of this sin.

We would therefore say, 1. That we are to distinguish *Concupiscence*, and consider it as it is, 1. *Spiritual* in a renewed man; for there are motions and stirrings called *Lustings of the Spirit against the Flesh*, *Galat.* 5. 17. 2. As it is partly natural to man to have such stirrings in him, as flow from the natural faculty and power of desiring, so Christ, as man, desired meat and drink; and this being natural, was certainly in *Adam* before the fall, and as the will and understanding are not evil in themselves, so is not this: It is neither of these that this Command speaketh of. 2. There is a sinful Concupiscence, called *evil Concupiscence*, *Colos.* 3. 5. and *the lusting of the Flesh against the Spirit*, it is this that is here spoken of, the inordinateness of that Lust or concupiscibleness, or concupiscible power, turning aside out of its natural line to that which is evil. It is this which God forbiddeth in this Command, and setteth bounds to the desiring or concupiscible faculty.

2. We say there is a two-fold consideration of this sinful Concupiscence. 1. As it is in the sensual part onely, and the inferior faculties of the soul, as to *meat, drink, uncleanness, &c.* Or, 2. We may consider it as it reacheth further and riseth higher, having its seat in the heart and will, and running through the whole affections, yea, even the whole man, who in this respect is called *Flesh* in the Scripture, *Galat.* 5. 17. and there is Heresie and other evils attributed unto it, *vers.* 19, 20, 21. which will not agree to the former, so *Rom.* 7. 23, 24. it is called the *Law of the Members, and the body of death*, and hath a *wisdom*, *Rom.* 8. 7. that is *enmity against God*, corrupting all, and inclining and by-assing wrong in every thing, so that a man because of it, hath not the right use of any faculty within him: This Concupiscence, which is seated not only in the sensible, but in the rational part of the soul, is that which is intended here, which is the fountain and head-spring of all other evils; for, *from the heart proceed evil thoughts*, &c. Matth. 15. 19. it is *the evil treasure of the heart*, Matth 12. 35.

3. We may consider this Lust, 1. As it is habitual, and is even in young ones, and in men when they are sleeping, whereby there is not only an indisposition to good, but an inclination to evil, it *lusteth against the Spirit*, *Galat.* 5. 17. and is *enmity to the* [illegible] *Rom.* 8. 7. and *lusts* [illegible] *James* 4. 5. and *inordinate sin*, *James* 1. 15. This is the sad fruit and consequent to all men by Nature of *Adams* first sin, and hath a disconformity to the Law of God, and so is called *the Flesh*, *Rom.* 7. 5. and *the law of sin and death*, *Rom.* 8. 2. In the first respect, this sin is a *habit*, and is *put off as the old man*, *Rom.* 6. 6. and in the other, it hath its motions in particulars, to which it giveth Law, requiring obedience. 2. We may consider it as acting and stirring in its several degrees. And 1. we may say it stirreth habitually, like the working sea, *Isa.* 57. 20. and as grace tendeth to good, or as fire is of an heating nature, so is this Lust still working as an habitual

bitual distortion, a crook or bending, upon somewhat that should be straight; or as a defect in a legg, which possibly kytheth not but when one walketh; yet there is still a defect; or rather it is a venome which is still poysonous; thus *Rom.* 7. 5. it is called *the motions of sin in the Flesh.* 2. The more actual stirrings of it are to be considered, either in their first risings, when they are either not adverted into and without direct hatred, or actual and formal approbation; or as they are checked and rejected, as *Paul* did his, *Rom.* 7. 15. and 2 *Corinth.* 12. 9. or as they are delighted in, though there be not a formal consent, yet such a thing in the very mind is some way complyed with, as desirable and pursued after, this is called *morosa delectatio*; or as they are resolved on to be acted, and when men seek means and wayes how to get the sin committed, after that inwardly approving complacency and liking of the thing hath prevailed to engage the mind, to conquish (for instance) such an estate unjustly, or to compass and accomplish the act of filthiness with such a woman.

3. It may be considered in general, either as the thoughts are upon riches, or covetousness, or filthiness, without respect to any particular thing or person, or as they go out upon them in particulars.

4. We say we would put a difference betwixt tentations objectively injected by the Devil, as he did on our Lord Jesus, *Matth.* 4. 1. and Lusts rising from an internal principle, which are most common, see *James* 1. 14. The first is not our sin of it self, except it be 1. entertained some way, or 2. not rejected, or 3. not weighting and grieving us for the ill scent it leaveth behind it; for we having such combustible matter within, hardly cometh a tentation in, even from without, but it fireth us, or rather we having the kindling within, the Devil cometh but to blow on it, and stirreth that which is in us, hence it cometh, that seldom there is a temptation assaulting, but some guiltiness remaineth, because there is not a full abhorrence of these abominable strangers that come into the heart.

5. This Lust may be considered, either as it is in *natural men*, where its shop is, and so it is called *reigning sin, and the dominion of sin*, it is a yielding to sin to obey it in the Lust thereof, to obey it willingly, as a Servant doth his Master, *Rom* 6. 12, 13. or as it is in the *renewed and regenerate*, so it is *indwelling sin*, without dominion, and indeavoured to be expelled, *a law in the Members*, and that continually is acting, but counteracted by a contrary lusting, *Rom.* 7. 23, 24.

Now let us clear 1. what Concupiscence falleth in under this Command; and so 2. how this differeth from other Commands which are spiritual, and reach the heart also; 3. we may consider the sinfulness of this Lust, and give some advertisements concerning it in its acting, stirring, &c.

1. Under this Command we take in habitual Lust, even as it disposeth and inclineth to ill in the root of it, though not principally, yet consequently; because its streams and branches that do flow from, and clear this to be the fountain and root, are primarily understood; and the reasons why it must be taken in here, are 1. Because habitual Lust in the root is sin (for so it conceiveth sin, *James* 1. 14. 15.) and if it be sin, it must be against some of these Commands, which are the substance and matter of the Covenant of Works, which prescribeth all duty, and forbiddeth all sin. 2. If this Law require absolute purity, then

that

that inclination must be condemned by it, but it requireth absolute purity and exact holiness, even according to Gods Images: therefore that inclination inconsistent with it must be condemned here, seeing in the other Commandments, acts that are resolved and fully consented to in the heart, are forbidden. 3. If the rise of this habitual Lust was by this Command condemned and forbidden to *Adam*, in looking to the fruit, and in entertaining that motion, or the indisposing of himself by it to walk with God; or if this Command did forbid him his fall, and the bringing upon himself that Lust; and when it was in him if it was a breach of this Command, then it is so to us also; but certainly *Adam* was enjoyned by this Command to preserve himself free of the root of such evils, if the fruits themselves be evil, which is undenyable. 4. If this ill be *anomia*, or a transgression of, or disconformity to the Law, then it must belong to some Command reductively at least; but the former is certain, and it cannot so properly be reduced to any other Command as to this, therefore it is here condemned as sin. 5. If it lyeth in the heart, and giveth the first sinful rise to actual sins, then it must be forbidden in this Command (for as we now consider it, it preventeth determination, and may be where actual sin is not) but the former is truth, that it conceiveth other actual sins as the mother of them (as it is *James* 1. 15.) therefore it must be forbidden here. 6. Add our blessed Lord Jesus in his utter want of, and freedom from, all corruption was conformed to the Law, and it was a part of his conformity to it, and to this Command rather then to any other, that the Devil had nothing in him; no, not so much as a *motus primo primus* (as they call it) to sin, nor any root from which it should spring.

If it be objected, 1. That this Lust is in men antecedently, not only to any formal will of their own, but to all power and ability to help it, or so much as not to will it, and so cannot be supposed to be forbidden to them.

Answ. 1. There are many things forbidden them, which now after the fall are not in their power to prevent. 2. This Law is to be looked on as given to man in his innocency, which therefore required of him the keeping intire and undefaced the Image of God, according to which he was created; and now condemneth him for the want of it, the scope of the Law being to point out perfect holiness, without respect to a mans ability, or his present condition, but to his *duty*, for the performing of which he got a power from God at first, but through voluntary transgression of the Law lost it, and none will deny but if it be a sin to have such a poluted nature, the Law must require it to be otherwayes.

But 2. if it be said that it is *involuntary*. *Answ.* It is true it is not *deliberate*, but voluntary it is, as having its seat and rise in the will, as well as in other faculties, and therefore the will cannot be thought free.

3. If it be said that this sin is greater then any sin forbidden in any other of the Commands, therefore the Command forbidding it ought not to have been last.

Answ. In some respect it is greater, to wit, in it self, yet in respect of its palpableness and obviousness it is less; also this Command forbidding it, presseth a further degree and step into all that goeth before, and therefore is well subjoyned.

2. We comprehend under this Command all first motions rising from that habitual Lust, in reference to more compleat acts, although they be instantly checked & choaked, and that whether they be in reference to particular objects, or whether they be vaging unsetled motions of any Lust in it self sinful; and that whether there be a delectation or staying on that forbidden object or not, or consenting to it, or resolution to follow it or not, as is evident in *Paul*, *Rom.* 7. For, 1. such motions are the births of a sinful

a sinful mother, *habitual lust*: 2. They have sinful effects and tendencies, they are incitements to sins: 3. They are sinful in their nature, as being disconformed to the holy Law of God, and though they should presently be strangled, yet it is supposed that once they were; and if they were, they were either good or ill; if good, they should not have been strangled; if evil, then they had this inordinateness here forbidden, and that from our own hearts or inventions that gave them being, and therefore they must leave a guilt behind them. 4. Other wayes these evils forbidden here, would not differ from the spiritual ills forbidden in other Commands that forbid *Lust with consent and delight*. 5. Our blessed Lord Jesus could be capable of none of these, and therefore the having of them must be unsuitable to his Image; who was like us in all things except sin. 6. *Paul's* assertion, *Rom.* 7. 7. that he had not known this sin of Lust but by the Law, maketh it evident that the Command speaketh of Lust not easily discernable (yea, that he himself discerned it not till he was renewed) and so it spoke of such Lusts as after regeneration, to his sense and feeling, abounded most: Now none can say there were either in him more resolutions to sin, or more delight in them then before, but a quicker sense of these sinful stirrings and irritations then he had formerly.

3. We take in here *morosa delectatio*, or the entertaining of extravagant Imaginations (as of honour, greatness, lust, pleasure, &c.) with delight, where the heart frameth such Romances, and pleaseth it self with meditating and feeding on them, which *Eccles.* 6. 9. is called the *wandring of the desire*, and in other places of *Scripture*, *the imaginations of the heart of man* (which even nature it self may teach to be sinful) this properly cometh in as alegg (to say so) or member and degree of this sin, and as an evidence of one actually discontented with his own lot (contentedness with which is the positve part of this Command) and is a whoring of the heart after vanity, in a palpable degree, to satisfie it self in its phantasies and notions; and this is not only when the heart runneth upon sinful objects, but also vain objects, which *David* hated, *Psal.* 119. 113. for this reilling and roaring of heart is ever upon some other mans portion, at least upon what is not ours, and tendeth ever to the imagining of some thing which is not, as an addition to our good which supposeth discontent with what we have.

4. We take in here such Concupiscence, as though it approveth not unlawful means to prosecute its inordinate designs, yet it is too eager in the pursuit, and discontent when it falleth short; as for instance, when *Ahab* would buy *Naboths* Vineyard and pay for it, or a man would marry such a woman lawfully, supposing she were free, and there were consent of parties, &c. the one is not stealing, nor the other adultery, yet both of them suppose a discontent, when the desire of having is too eager, and when there is an inordinateness in the affection or desire after it; as when one cometh thus peremptorily to desire to have such a thing, or to wish that such a thing were, I would fain have this or that. O that this or that were, even as *David* longed for a drink of the Well of *Bethlehem*: In a word, we take in all that is opposite to, or inconsistent with satisfaction in our own lot, and love to our Neighbour, under which this Command, as the rest is comprehended, *Rom.* 13. 9. even the least stings of any thing tending that way, or that

inclineth to discontentment in our selves. It is true, every desire to have some thing added to our lot, or amended in it, is not to be condemned, but when it is inordinate; as 1. when the thing is not needful; 2. when the desire is too eager; 3. when the thing too much affecteth, and even discontenteth till it be effected and done.

Now this being the scope and sum of this Command, it may be gathered of how broad and vast extent the breaches of it are: Is there one hour wherein there are not multitudes of these evil thoughts flowing, running, and roving through the heart? Ah! what discontents with providences, grudgings, vain wishings, &c. are there? and although all these, as they reflect on God, are against the first Command; yet as they imply discontent in us with our lot, or as they are risings of heart to evil (though wrestled against, and wherein the Spirit getteth the victory) they are against this Command; so that not only vain imaginations that are formed with delight, but even those that are scarce suffered to breath, yet having once a being, are against this Command, and sinful: For, 1. they break a Law, and are disconformed to that which we should be; 2. In *Paul*, *Rom.* 7. (who yet gave not way to these) they are called *sin* and *the body of death*: 3. He wrestleth against them, and crieth out under them, desiring to be quit of them, *verse* 24. now if they were only penal, such out-cries and complaints were not so like him, whom a complication of sharpest afflictions could never make once to *groan*; but this body of death made him to *cry out*: 4. They lust against, and oppose the Spirit, *Gal.* 5. 17. and so are against the Law of God, *Rom.* 7. and tend to obedience to the Law of Sin, and further the execution of its decrees: 5. These are of the nature of Original sin, and a branch growing of that root, and so what is born of *the flesh is flesh*, the branch must be of the nature of the root, if the tree be corrupt, the fruit must be so: 6. These make way for other sins, and keep the door open for temptations to grosser evils, and give the Devil access to blow up the fire: 7. They keep out many good motions, and obstruct many duties, and indispose for them: 8. They mar communion with God, who should have the all of the soul, heart and mind: and sure, if he had his due, there would be no place for these, as there will be none for them among the spirits of the just men made perfect: 9. These sinful risings in the heart are a great burthen to a tender walker, who groaneth under that habitual lightness and vanity of his mind in the gaddings, whorings, and departings of it from God; for because of it he cannot get his whole delight uninterruptedly set on him; and though he delighteth in the Law of God after the *inner man*, yet he cannot win up to full conformity to it in his practise, or when he would and resolveth to do good, yet, (ere he wit as it were) ill is present with him, and his heart is away and on the pursuit of one foolish toy and vanity or another: 10. *Paul* speaking of these lustful stirrings of the heart, doth make it evident, *Rom.* 7. throughout the Chapter, that this Command speaketh of such Lusts which he had not known, except the Law had said *thou shalt not lust*. Now men naturally know that inward assent to sin, even before it be acted is sinful: yea, *Paul* knew he had such things as these corrupt motions in him, but he knew not that they were sinful, but from the Law, and that after its spiritual meaning was made known to him; and from this it is that such who are regene-

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cate see more sins in themselves then ever they did while unregenerate, not simply because they have more, but now having the spirit, and a contrary principle within, they discern that to be sinful, which they took no notice of as such formerly: 11. The frequency of this sin of inordinacy in the first stirrings and motions of the heart is no little aggravation of it; for what hour of a mans life, when waking, (yea, even when asleep, in dreaming a man may be guilty of it, as *Aret.* upon this Command acknowledgeth) or half an hour is free of it? Is ever the mind quiet? and doth it not often yield consent to these motions? and how few good purposes are often followed forth? Alas! but seldome. 12. The extent of it is great, one may sin this way in reference to all the Commands, yea, to as many objects as his Neighbour or himself hath things of which they have the possession; yea, to Imaginations about things that have no being, nor, it may be, possibility of being, but are meer *Chimera's*? 13. The occasions of it, and frames to it, are rife and frequent, nothing we see, but readily it doth, as fire, inflame this Lust, so that we have need continually, as it were, to cast water on it; yea, what thing is there that is in it self lovely and desirable we hear or read of, that we are not ready inordinately to be stirred towards the desiring of it. 14. Its pretexts and cloaks to hide it self are many, and sometimes specious, so that men are seldom challenged for it, if it come not to the length of being consented to, or at least of a delectation; How often are there wishes in our mouths, and oftner in our hearts, that break this Commandment which we observe not? especially, if they be for knowledge or some good thing in another, or some good thing done by another which commendeth him; for then, *O if we had it!* or, *O if we had done it!* is often the language of the heart, and so there is a secret discontent against our Neighbour, which often runneth to envy, or at least to a discontent that it is not so with us; and that we are behind in that; but especially in spiritual things we take liberty for these discontented wishes; also grudgings, that another is free and we are crossed, come in under the sin here forbidden; as also that which is spoken of *Eccles.* 12. 12. *of much reading and making many books*, when one is desirous inordinately, either to have, or to make many books to vent his knowledge by, especially when it leveleth at what others have done.

This inordinacy that is in the motions of the heart, appeareth much, 1. In the beginnings and stirrings of passions and discontent which often never come abroad, but yet are deep breaches of this Command, either as marring that loving and kindly frame which we ought to carry towards others, or as inconsistent with that inward serenity and tranquility that we should conserve in our selves, that dumpishness (which is ordinarily to be seen in passionate and discontented persons) often proceeding from, or tending to one of these two, *passion* or *discontent*.

2. It appeareth in bargains, as when we hear of a good bargain or good marriage which another hath gotten, or some good event or issue he hath had in such or such an undertaking, there is a secret grudge that we have not got it, or that we have not had such success.

3. That thoughtfulness and anxious carefulness which often is in bargains making, how they may be sure and most for our advantage, is we conceive especially pointed at here, there is a suitable carefulness, which simply, and in it self is consistent

with lawful diligence, but this anxiety sinfully accompanieth it through our inordinacy in it.

4. It sheweth it self in those many ruings and repentings which often are after things are done, and wishings they had not been done, which are not simply sinful when there is reason for them, but as they are carking and inordinate, as for most part they are in us. We ought to grieve with after-grief and sorrowful sharp reflection for the sin of what we do in all these above said, and others such like; but its repining against God, and his infinitely wise government, to grudge at dispensations, events, and consequents, which are meer providences.

5. This inordinacy of heart motions doth much appear in the vexing after-thoughts of, and reflections upon any thing we have done, not so much because of its sinfulness, as because of its bringing shame upon us; or because of its unsuitableness to what our humour aimed at; and upon this account we are discontented, and have an inordinate and unsatisfied desire of having it otherwayes done; and so discontent is the proof and evidence of this Lust, discovering it where it is, for because our desire (though possibly it be confused and for *any good*, as it is *Psalm* 4.6.) is not fulfilled, therefore is heaviness and discontent, whereas if it were satisfied, there would be quietness.

So then we conceive this Command, as to its positive part, doth 1. Require love to our Neighbour, and complacency in his prosperous condition, and all such motions as are inconsistent with it, are here forbidden, though they never come to act, and being such as we would not have any others entertaining towards us. 2. *Gods intent* is that discontent, discouragement, fainting heaviness, anxiety, disquietness and not resting satisfied with our own lot, which is forbidden. *Heb.* 13.5. are condemned here. 3. A holy frame of heart, a delight in the Law of God, and conformity to it, *Rom.* 7.22. Hence these motions are counted opposite to it which were in *Paul* (although he wrestled against them, as was said) and are the Imaginations of mens hearts, but the serenity and tranquil composure of the heart having every thing subject and subordinate to the Law of God, is called for here. 4. It requireth compleat conformity to the Law of God, and exact and perfect love to, and delight in him. Thus this Command is broken, when there is any stirring of heart inconsistent with perfect love to him and his Law: But obedience is given to it when we *put off the old man, and put on the new man created after God*, &c. *Col.* 3.9. 10. and attain unto a stayed, composed, established, and fixed heart, so much commended in Scripture. For the difference of this Command from the former Commands, is not in the object, but in the act. *Lust*, for determinate lust, for instance, looketh to the seventh Command, but here a sort of raging unsetledness in the thought that cannot be called adultery, as not partaking of that name, yet really is Lust, is forbidden, and so also vain wanderings upon *Ideas* and *motions* come in here under the name of Lust, and are sinful, being inconsistent with a composed frame of heart.

To close up all, let us consider a little these words, Rom. 7.7. *I had not known lust, except the law had said, thou shalt not covet:* I shal onely premit this one word, that it is something peculiar to this Command, that men in nature come not the length of taking it up. *Paul* before conversion knew that the consented to desire of an unlawful thing was sin, but he knew not this narrow bounding of men to be intended in this Command.

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In the words then you may take up these three, 1. That there is a great sinfulness and inordinacy in Folks hearts, even in the least things, which oft-times they take no notice of. 2. That generally men in nature do not advert to this, and are never throughly humbled under it. 3. That there is such an indwelling lust as this, which is spoken of here even in the heart of the Believer, and obedience to this Command will be as seriously aimed at by him, and he will be as much troubled and affected with the breach of it, as of any of the other Commands.

As to the first, I shall first interrogate you a few things, 1. How often is your mind stirring and reeling like the raging Sea? 2. How often, or rather how seldom, can ye say that these motions and stirrings are conform to the Law of God, or consisting with true love to God, and delight in him and in his Law? Are there not in your hearts wonderful swarms of vain Imaginations that ye cannot give a reason for, and cannot tell how they come in, nor how they go out? which yet are all breaches of this Command. 3. How often do ye take notice of them, or are suitably affected with them? 2. For further conviction of the sinfulness of this, consider the extent of the Command. 1. A man by the breaking of this Command may be guilty of the breach of all the rest: 2. Its extensive, in respect of the occasions a man hath to break it, his eye will look to nothing but this lust will take occasion from it to sin, the hearing of such and such a thing, will by means of this waken a desire to be at it, though the impossibility of acting it may impede his determination: 3. It is extensive in respect of the continual bad posture the heart is in, so that hardly can a person take a look of it, but he will find this sin of inordinacy in the thoughts in it, and some plagues as effects following on it. 3. For yet further conviction, consider the greatness of the sin, 1. In that it not onely runneth after particular objects, the coveting whereof is against the other Commands, but fore-seeth and inventeth objects in the brain, and so this Lust is broader then a man hath existent objects to it, as when he desireth to be rich, but knoweth not how: 2. We may gather the greatness of this sin, partly from the nature of it, called in Scripture, *enmity against God*, Rom. 8. 7. party from the brude and product of it, called *the fruit of the flesh*, partly from the fruit that it bringeth forth, and that is *death*, it begetteth other sins, not onely by indisposing to duty, but by actual inclining and disposing to evil, so that when the Devil cometh to tempt, he hath no more to do but to blow up this fire of Lust that is within, and needeth not bring new fire to kindle it. Our scope in all this is to bring you to know that such a thing as this inordinate Lust is in you, and that it is exceeding sinful; ye cannot deny but the Devil and Lust stirreth as much in you as it did in regenerate and eminently holy *Paul*, and yet how is it that ye are as quiet as if it were not in you at all? such serious and sensible souls as have rightly seen this, will loath themselves, as being, because of it, most polluted and unclean, and will cry out, *Oh! we are vile.*

For the second thing in the words, folks may be a long time ere they take up this sin, & generally men in nature do not know it: there are many vile sins in the heart that never were deliberate, nor yet fully consented to, when this sin is discovered to *Paul*, he getteth another sight of the nature of sin then he would have believed formerly he could have had; Folks are rarely affected with *Original sin*,

that thwarteth with, and is contrary to the Law of God, and seldom burthened with this *habitual Lust*, that stirreth even in Believers, because but renewed in part, and so it is but destroyed in part; and it is a great and gross mistake to think that grace altogether expelleth it here, and it is sometimes their guilt that they fret and are discontented and discouraged, not so much because of the sinfulness of the sin, as that it should be in their lot; for it is one thing to be seriously wrestling against this Lust, and bemoaning it, and another thing to have a perplexedness about it; as when there is a fretting that such a thing is not better done, and yet no serious sorrow, because of the wrong doing of it simply, and in it self considered; and there is an inordinateness wherein the flesh prevaileth, even in complaints of sin, and in desiring good: And so this Command repulseth our desire, not onely in reference to the object, but as to the way and manner of pursuing it.

As to the third thing in the words, that this Lust or Concupiscence is in the Believer (as we have just now said) it is uncontrovertibly clear from what the Apostle asserteth of himself, and most bitterly bemoaneth in that Chapter, and from the universal experience of the Saints, so that we need say nothing more particularly of it then we have said; onely it may be asked if there be such a Concupiscence in the Believer, how doth it differ from that which is in Natural men? *Answ.* 1. Sin not onely *dwelleth*, but *commandeth* and *reigneth* in the Natural man; but though Corruption dwell in the Believer, and may sometimes take him captive, yet he doth not with the bensel of his sould yield to it. 2. A Natural man is wholly one, or if there be any warring or dissention, it is but one lust striving with another, the Believer is *twofold* (as they use to say) he hath two parties or sides, and when corruption prevaileth, grace will be saying, *O that it were otherwayes.* 3. The Believer discerneth his lusts far better nor he did while unregenerate, and seeth them as so many evil spirits dancing and reeling within him. 4. This indwelling corruption is one of his greatest weights, yea, it is exceeding weighty, and his most grievous burthen, heavier not onely then all outward afflictions, but even, in some respect, then actual transgressions, for he findeth that he is never sooner off his watch, but his evil inclination setteth on him. this is his exercise, this marreth his peace, and maketh him loath himself, when the World seeth nothing in his conversation reproveable: This did much more pinch and afflict *Paul* then his persecution, and maketh him cry out, *What shall I do, O wretched, O miserable man that I am, who shall deliver me from the body of this death?* All the outward afflictions and tribulations that he met with, drew never such a word from him; he could through grace, rejoyce, yea, glory in the midst of them, but this maketh him cry out of himself as miserable, it being indeed the thing, that in it self, and in the esteem of the Child of God, when at himself, maketh him beyond all things in the World look at himself as wretched and miserable, and if Faith in Christ were not kept up, the Believer in this case would despair and give it over; but it is neither the Natural mans exercise, nor yet his burthen. 5. The Natural man hath not a spiritual sense to savour and relish the things of God, and as little inward feeling of his corruption that is opposite to the grace of God, but outward things are only or most sweet to him: The Believer relisheth spiritual things; but remaining corruption marreth his satisfaction even in outward things, and the more he finds that he is satisfied with them, he is therefore the worse satisfied with himself; if he take a glut of satisfaction in them,

them, with more pain he vomits it up again, and it troubleth his stomach, as it were, till he get it cast out; Gods people get not leave to drink with full satisfaction of the things of the World, as Natural men do; for the Believer having two parties in him, Grace and Corruption, whereof, while out of Heaven, he is constituted; what contenteth the one can never content the other: but the Natural man having but onely one party, and being wholly constituted of Corruption, he hath more delight, not onely in sinful things, but also in worldly things then the Believer.

The scope of all is to discover your superficialness and overlineſs in examining your selves, to put you to be more serious in that necessary and useful exercise, and to teach you by what Command ye should most examine your selves, even by this tenth Command, as being that which will make the cleareſt & most throughly searching discovery of your selves to your selves, and will best rid marches betwixt you and hypocrites; to put you in thankfulness to acknowledge, and with admiration to adore the exceeding great goodness of God, in providing and giving a Mediator on whom he hath laid all these innumerable Iniquities of all his people, which would have sunk them eternally under the unsupportable weight of them; to let you see how absolutely necessary, how unspeakably useful, and stedable he is to so many wayes, and so deeply guilty sinners; and withal to lead you to improve and make use of him for doing them away, both as to the guilt and filth of them; which when God shall, for Christs sake, be graciously pleased to do, will not every believing soul have reason to say and sing to the commendation of his Grace, *Who is a God like unto thee that pardoneth iniquity? Bleſs the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, to him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever, Amen.*

FINIS.

AN ALPHABETICK

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